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*A short instruction into Christian religion,
a catechism set forth by archbishop ...*

Thomas Cranmer, Justus Jonas

Chercher.

✓
A

SHORT INSTRUCTION

INTO

CHRISTIAN RELIGION,

BRING

A CATECHISM

SET FORTH BY

ARCHBISHOP CRANMER

IN MDXLVIII:

TOGETHER WITH

THE SAME IN LATIN,

Translated from the German by

JUSTUS JONAS

IN MDXXXIX.

OXFORD,
AT THE UNIVERSITY PRESS.
MDCCXXIX.

Car. Pries.
l. f. g.



P R E F A C E

OF

THE EDITOR.

THE present volume consists of two parts. The first contains the treatise, which is commonly known by the name of *Cranmer's Catechism*: the second, the same work in Latin, from which the former was translated. It is singular that bishop Burnet should have been ignorant of the real author of this Catechism, and should have ascribed it to Cranmer himself. Thus he says in his History of the Reformation, without taking any notice of its being a translation, "The next thing Cranmer set about was, the publishing of a Catechism, or large instruction of young persons in the grounds of the Christian religion^a:" and still more strongly at the end of the account which he gives of the Catechism; "It is plain that he had now quite laid aside those singular opinions which he formerly held of the ecclesiastical functions; for now, in a work which was wholly his own, without the concurrence of any others, he fully sets forth their divine institution^b." This mistake is noticed in

^a Part II. book I. vol. II. p. 145. ed. 1829.

^b Ib. p. 147.

the "Observations and Corrections of the two volumes of the History of the Reformation, made by Mr. Strype," which are printed in the Appendix to the first and second volumes. It is there said, "This Catechism was first made in Latin by another, but translated by Cranmer's order, and it was reviewed by him^c."

Burnet may have been led into this error by Cranmer's own words. The Catechism is said in the title-page to be "set forth by the mooste reverende father in God Thomas archbishop of Canterbury." In the words which stand at the head of the preface, immediately after the epistle dedicatory, it is said to be "oversene and corrected^d by the moost reverende father in God the archebyshoppe of Canterburie:" though in some copies, instead of "oversene and corrected," we find "set forth," as in the title-page. Cranmer speaks still more strongly in his "Defence of the true and catholike doctrine of the sacrament," published in 1550, two years after the Catechism: "And in a Catechisme by me translated and set furth, I used like maner of speeche, &c^e." And in his answer to Smith, to be quoted more at length hereafter, he says, "not long before *I wrot* the sayd Catechisme^f." Notwithstanding these expressions, nothing is more cer-

^c Vol. III. part II. p. 545.

^d Strype writes inadvertently, "it is said *in the title-page* to be overseen and corrected by the archbishop." Memorials of Cranmer, p. 160.

^e Page 100.

^f Page 402.

PREFACE OF THE EDITOR.

v

tain, than that Cranmer's Catechism was translated from a Latin work, which was itself a translation from the German, made by Justus Jonas. This fact appears to have been well known at the time; at least it was known to Gardiner, bishop of Winchester. Cranmer, as has been stated, published a work upon the sacrament in the year 1550: to which book Gardiner, who was then in the Tower, wrote an answer, which he exhibited at Lambeth, when he was examined before the archbishop and the king's commissioners: the title of which was, "An explication and
 " assertion of the true Catholique fayth, touchyng
 " the most blessed Sacrament of the aulter with
 " confutation of a booke written agaynst the same.
 " Made by Steven Bishop of Wynchester, and ex-
 " hibited by his oune hande for his defence to the
 " kynges maiesties Commissioners at Lambeth^s." In this work Gardiner speaks of the Catechism, as "in his (i. e. Cranmer's) name set forth^h:" and again, "a booke set forth in the archbishoppe of
 " Cantorburies name called a Catechismeⁱ:" but he says in another place, "Justus Jonas hath
 " translated a Catechisme out of Douch into La-
 " tin, taught in the citie of Noremberge in Ger-

^s There is also added "anno 1551:" but over this date, in the Bodleian copy, there is pasted a small piece of paper with the words, "And nowe authorised by the Queenes high-
 " nesse Counsaile. Imprinted at Roan." The book was certainly printed in France, as is stated by Cranmer in his Reply, p. 44-5; and he accuses Gardiner of not having adhered to the written copy which he exhibited at Lambeth.

^h Page 2.

ⁱ Page 17.

“manye, where Hosiander is cheife preacher——
 “which Catechisme was translate into Englishe
 “in this auctor’s name about two yeares paste^k:”
 and still more plainly afterwards, “Oecolampa-
 “dius of Germanye, aboute a two yeres before he
 “impugned the truth of Christes presence in the
 “Sacrament, he translated oute of Greke into La-
 “tyn the workes of the sayde Theophilacte, and
 “gave the Latyn church therby some weapon,
 “wherewith to destroye his wicked follye after-
 “warde, not unlike the chaunce in this auctor,
 “translatynge into Englishe, two yeres by past,
 “the Catechisme of Germanye. And as Oeco-
 “lampadius hathe sens his follye or madnes
 “agaynste the Sacrament, confessed (as appear-
 “eth) that he did translat Theophilacte, so as
 “we nede not doubte of it. So this auctor hath
 “nowe in this worke confessed the translacion of
 “the catechisme, which one in communication
 “would nedes have made me beleve, had been his
 “mannes doynge and not his^l.”

These quotations might still leave it uncertain
 whether Cranmer was not himself the translator
 of the Catechism, though he was not the original
 composer of it. Gardiner in another place speaks
 of “the Catechisme by him translate^m:” and when
 Dr. Martin said to the archbishop at his examina-
 tion at Oxford, “When kinge Henrye dyed, did
 “you not translate Justus Jonas book?” he re-
 plied, “I did soⁿ:” and in his answer to Gardiner

^k Page 5.

^l Page 70.

^m Page 85.

ⁿ Fox, Acts and Monuments, vol. II. p. 1877. ed. 1583.

he says, "And as for the Catechisme of Germany
" by me translated into English^o:" but in the ex-
tract given above, Gardiner appears to have sus-
pected that Cranmer employed the services of an-
other. This suspicion is confirmed, if not fully
established, by the evidence of Dr. Rowland Tay-
lor, who was chaplain to Cranmer, and lived for
some time in his house. This venerable saint and
martyr was brought before Gardiner and other
commissioners in the third year of queen Mary,
when, according to one of his own letters, which
is preserved by Fox^p, the following dialogue took
place.

" Taylor. I do beleewe that the religion set
" foorth in king Edward's dayes, was according
" to the veyne of the holy scripture.

" Then mayster secretary Bourne sayde, Whyche
" of the religions meane ye of in king Edward's
" dayes? There was a religion set forth in a Ca-
" techism by my lord of Canterbury. Do you
" meane that you will stick to that?

" I answered, My lorde of Canterbury made a
" Catechism to be translated into English, which
" booke was not of his owne making: yet he set
" it foorth in his owne name, and truely that booke
" for the time did much good."

Upon the whole, it seems evident that Cranmer
was not himself the translator, though the work
may have been "overseen and corrected" by him:
and we may conclude with Strype, that it was

^o P. 198.

^p Ib. p. 1521.

“ by the archbishop himself, or his special order, “ turned into English : and, to fix an authority to “ the same, he caused it to be published in his “ own name, and owned it for his own book^q.” The person employed by him to translate it was probably one of his chaplains. It might have been Rowland Taylor himself. Another was John Ponet or Poinet, who was well skilled in the Greek, Latin, and German languages. Another was Thomas Becon, who was also known as an author^r.

The Latin Catechism, as appears from the preceding extracts, was itself a translation from the German : and of this German original no copy has as yet been discovered^s : but there are good reasons for thinking, that it was one of the numerous Catechisms which appeared in Germany about this period, and which were framed upon the model of Luther's shorter Catechism. Luther published this in 1529 : and George Marquess of Brandenburg put forth in 1533 a book of ecclesiastical regulations, for the use of his own territories and of Nuremberg, which, from the account given of it by Seckendorf^t, might be thought to have contained the very Catechism which is now under consideration. Strype says that “ Justus Jonas

^q Memorials of Cranmer, p. 396. See also Ecclesiastical Memorials, vol. II. p. 32.

^r See Strype, Memorials of Cranmer, p. 420, &c.

^s Some German words may be seen in page 30. and 154. of the present edition.

^t Historia Lutheranismi, vol. II. p. 71-2.

“ (he, I suppose, that dwelt with the archbishop) “ was the translator of it into Latin^u :” and we are to understand from this expression of doubt, that Strype did not feel certain which Justus Jonas was intended ; for there were two persons of that name, father and son : but in another place he says expressly that it was Justus Jonas junior^x. There are however some grounds for concluding that Strype was mistaken in this conjecture, and that the translator of the Catechism was Justus Jonas senior, who was a man of considerable celebrity in his day. He was the intimate friend of Luther, and attended the diet at Augsburgh in 1530, in company with Melancthon, Agricola, and G. Spalatinus. He was born in 1498, and died in 1555, seven years after the publication of the Catechism^y. It is known that he employed himself in translating works from the German into Latin, or from Latin into German : and among others he translated into Latin an Exposition of the Ten Commandments in 1552, which had been written by Luther in German. He was also himself the author of a short catechetical work about the same period ; and some persons have said, that Luther’s shorter Catechism, which appeared at first in German, was translated into Latin by Justus Jonas^z.

^u Memorials of Cranmer, p. 396.

^x Ib. p. 160.

^y A detailed account of his life is given by Daniel Gerdesius in *Introductio in Historiam Evangelii Sæculo XVI. passim per Europam renovati*, Groningæ 1744. pag. 247. and by Melchior Adam in his *Vita Germanorum Theologorum*, &c. Haidelbergæ 1628, p. 258.

^z See Walchius, *Bibliotheca Theologica*, vol. I. p. 453, &c.

All this makes it more probable that he was the translator of the Catechism now before us; and it is ascribed to him, without any expression of doubt, by Langemack in his *History of Catechisms*^x. Justus Jonas his son did not hold so conspicuous a station among the reformers; but it is known that he was in England in the year 1548, when many of his countrymen were driven from their homes, for refusing to comply with the religious ordinances known by the name of the Interim; and which Charles the Fifth was determined to enforce by the most rigorous measures. Some of these German refugees found an asylum in England; and Strype mentions "four pious and learned persons, who, bringing along with them letters of recommendation from Melancthon, were courteously received and freely entertained by our hospitable archbishop." These were Gualter, a Scotchman by birth, Dryander, Eusebius Menius, and Justus Jonas. The latter is stated to have been a lawyer; and so was his father, as were many of the divines of that day; but Strype had probably no other reason for ascribing this Catechism to the son, than the fact of his being in England at the time when Cranmer translated it into English: and it is most probable, that when he came to England in 1548, he brought with him the Catechism, which had been translated into Latin by his father a few years before. When Gardiner said in the passage quoted above, that

^x Part II. p. 493.

^y Memorials of Cranmer, p. 404.

it was "taught in the citie of Noremberge, where "Hosiander is cheif preacher," he may perhaps have known, or at least suspected, that Cranmer was induced to publish the work in English by his friendship for Osiander, whose niece he had married, and with whom he kept up a familiar intercourse by letters^a. Justus Jonas junior was put to death for his religious opinions in 1567^a.

In the account hitherto given, the Catechism has been considered to have been published in 1548, though Strype assigns it to the year 1547^b. Herbert, in his edition of Ames, supposes that there were two editions, one without date, and the other in 1548; but there is reason to think that it was not published till the latter year. There are at least three copies of the Catechism in Oxford^c, and a fourth has been collated for this edition. Two of them have the same title-page, of which a fac-simile is given in the present volume: the other two have evidently lost the title-page, but they cannot properly be described as without date. Three of these copies would be pronounced by any person conversant in such matters to be decidedly of the same edition;

^a Memorials of Cranmer, p. 15.

^a Melchior Adam, *Vit. Germanorum Theologorum*, p. 413.

^b *Ib.* p. 159.

^c Two are in the Bodleian, (Tanner 54, and Crynes 874.) and the third is in the library which was left by Dr. Allestree for the use of the Regius Professor of Divinity. The fourth has been obligingly furnished by Mr. Cochran of London.

though they also contain typographical variations, which it is difficult to account for upon any hypothesis: but Cranmer himself has thrown some light upon this subject by what he said upon his examination at Oxford; when being charged with having introduced an alteration into some copies of the Catechism, he answered, "I remember there "were two prynters of my sayde booke^d:" but this is perhaps to be understood of two printers being employed upon the same edition, rather than upon two separate editions. One of the Bodleian copies^e appears undoubtedly to have issued from a different press, but it bears the date of 1548, as does one of the other copies, from which it differs in some remarkable points. There is therefore no direct evidence of the Catechism having been published in 1547; at least no such evidence has been brought to light in the research which has been made for the present edition; and it seems most probable that all the copies were printed in 1548.

Strype has committed a most extraordinary blunder, when he says, "This Catechism, towards "the latter end of king Edward's reign, was "printed again, and had the approbation of a "convocation^f:" for he here confounds Cranmer's Catechism with a totally different work, which

^d Fox, Acts and Monuments, vol. II. p. 1877.

^e Crynes 874. This copy contains no list of *errata* at the end: but the *errata*, which are noticed at the end of the other copies, are corrected in this.

^f Ecclesiastical Memorials, vol. II. p. 32.

was entitled, *Catechismus brevis, Christianæ disciplinæ summam continens, &c.*, to which were added, *Articuli, de quibus in ultima synodo Londinensi A. D. 1552, convenerat*. Cranmer, in his examination at Oxford, was charged with having set forth a Catechism in the name of the synod of London, though many members of the synod disclaimed any knowledge of it^s; a fact of which Strype was well aware: and in another part of this same work he not only mentions this charge, but gives a minute account of the Catechism, which he says “was certainly writ by “Alexander Noel^h.”

If we compare the English and Latin Catechisms together, the translator appears to have followed his original very closely: but in some instances he introduced new matter; and the following is a description of the most important variations.

The Commandments are arranged according to the manner which is followed by the Roman Catholics; i. e. the first and second Commandments are put together, and the tenth is divided into two: but in the English Catechism a long dissertation is introduced concerning idolatry, which does not occur in the Latin. It extends from p. 16. to p. 30; and it would not be unreasonable to conjecture that this interpolation was made by

^s Fox, Acts and Monuments, vol. II. p. 1440.

^h Eccl. Mem. p. 368. See also Mem. of Cranmer, p. 294, where he says that “some conjecture the author to be Ponet, “the bishop of Winchester.” This mistake of Strype is noticed by archbishop Laurence in his Bampton Lectures.

Cranmer himself. We learn from it, that some of the most popular images in England were those of our lady of Walsingham, our lady of Ipswich, St. Thomas of Canterbury, and St. Anne of Buxton, p. 23.

The passage in the Latin Catechism, p. 23. "Non solum autem——ad commodum proximi," is omitted in the corresponding part of the English, p. 31; for which omission there seems no assignable reason.

Perhaps the words "Et quando magistratus imponit subditis juramenta non necessaria," in p. 24. of the Latin, were intentionally passed over in p. 32. of the English.

In the same page of the English Catechism some common forms of oaths are introduced, which are not translated from the Latin, and which we may suppose to have been in frequent use in that day.

In p. 25. of the Latin it is said that God's name is taken in vain, "quando ridiculæ, obscenæ et turpes fabulæ aut nugamenta sub nomine Dei et religionis recitantur." The passage is omitted in the English, p. 34; and the favourable reception which was given to the mysteries, and other such mummeries, in England at this time, may have caused the omission.

Perhaps political reasons may have led to the suppression of the following words in p. 42. of the Latin: "Nam parentes magistratum elegerunt, et constituerunt, et potestatem suam etiam illi mutuarunt, ut contumaces liberos loco parentum

“puniant et coerceant.” They ought to have appeared in p. 53. of the English.

The passage in p. 64-5. of the Latin, “Et quia audistis esse furtum——est infideli deterior,” is omitted in p. 78. of the English, though it would seem difficult to find any objection to it.

It is perhaps hardly worthy of notice, that those words in p. 85. of the English, “For by malicious slander——to the righte waye agayne,” are not a translation from the Latin at p. 71.

In p. 82. of the Latin, line 26, we read, “Nemo est justus nisi obediat decem præceptis:” but this is altered in the English, p. 98, to, “No man is just or rightuous before God, that hath not the Holy Gost.”

The passage in p. 106. of the Latin, “Et ut firmiter credamus——ecclesiam inveniri,” is not translated in p. 125. of the English.

The same may be said of the whole paragraph, “Ideo, filioli—hoc vere certum et firmum est,” in p. 108. of the Latin. It ought to appear in p. 128. of the English.

In p. 131-2. of the English, there is a long passage, which does not exist in the Latin: “Or els yf we knowe—nowe and ever. Amen.” This may also have been added by Cranmer, and the concluding part of it is very poetical.

There is no apparent reason for the omission of the paragraph, “Et postremo——mutatio est interioris hominis,” which occurs in p. 161. of the

Latin, but is not translated in p. 189. of the English.

The English Catechism occupies on the whole 212 pages, and the Latin 182. In accounting for this difference we must remember the 24 pages, which are occupied by the dissertation upon idolatry: but even in parts, where the translation is close and literal, the natural idiom of the English is more diffuse than that of the Latin.

Beside the peculiar division of the Commandments, which is followed in these Catechisms, we may notice the very strong and decided expression in p. 39. of the Latin, "*Quando autem Ethnicos et impios parentes haberemus, et sine baptismo moreremur, in æternum damnaremur.*" The English translation is equally forcible; "If we should have heathen parentes and dye without baptisme, we should be damned everlastingly." p. 51. It is also worthy of remark, that the Latin Catechism makes mention of three sacraments, p. 156: and the passage is closely translated in the English, p. 183. The first sacrament is "Baptism," the second is "Absolution or the Authority of the Kayes," and the third is "The Communion or the Lord's Supper." Concerning the second of these sacraments, it may be observed that the Sermon on the Keys is well worthy of being read, as representing the sentiments of the Lutherans of those days on the subject of Absolution. The doctrine contained in it did not appear unsound to Dr. Hickes, who reprinted it with

great commendation in his Preface to "The divine Right of Episcopacy asserted," which was published in 1708: but it is evident, that Dr. Hickes was not aware of the English Catechism being a translation from the Latin: and in republishing this Sermon on the Keys, he thought that he was giving to the reader an original composition of Cranmer's.

We have still to mention the most remarkable part of the Catechism with respect to the doctrine. It has been stated above, that Cranmer published a "Defence of the true and catholike doctrine of the Sacrament," in 1550; to which Gardiner wrote an answer in 1551. In summing up the "divers disadvantages and hindrances," which Cranmer had to encounter, he says, "Firste the preiudice and sentence, given as it were by his oune mouthe against himselfe, now in the booke called the Catechisme in his name set forthⁱ." Cranmer replied to Gardiner's book by another, which bore this title: "An Aunswere by the Reverend father in God Thomas Archbyshop of Canterbury Primate of all England and Metropolitan, unto a craftie and sophisticall cavillation, devised by Stephen Gardiner, London 1550^k:" in which the whole of Gardiner's book

ⁱ Page 2. In Cranmer's Answer to Gardiner, (1580) this passage is given at p. 6.

^k It was reprinted in folio by John Day, with a life of Cranmer, some of his letters, and his answer to the preface of Dr. Richard Smith, in 1580.

is quoted, and each quotation is followed by a separate refutation. In reply to the remark given above concerning the Catechism, he says, "As concerning the Catechisme by me set forth, I have answered in my fourth booke the 8 chapter, that ignorant men for lack of judgement and exercise in olde authors, mistake my said Catechisme¹." In this passage he refers to his *Defence of the Sacrament*, where he had said, "And in a Catechisme by me translated and set furth, I used like maner of speeche, saiyng, that with our bodily mouthes we receyve the body and bloud of Christ. Which my saying divers ignorant persones (not used to reade olde auncient authors, nor acquainted with their phrase and maner of speeche) dyd carpe and reprehende, for lacke of good understandyng^m."

It was the object of Gardiner to shew, that Cranmer had held different doctrines in his Catechism and in his Defence: and in the passage, of which I quoted the beginning at p. v, vi. he continues, "In which Catechisme they be accompted for no true Christian men that denye the presence of Christes body in the sacrament. The wordes *really* and *substancially* be not expressed, as they be in Bucer, but the word (truelyⁿ) is there: and as Bucer sayth, that is substan-

¹ Page 6, ed. 1580.

^m Defence, p. 100.

ⁿ See the English Catechism, p. 208. of this edition. We may observe however that here it is, "we *receyve* trewly the bodye and bloud of Christ:" but in the Latin, p. 177, it is, "quod vere corpus et sanguis ejus *sit*."

“cially^o.” So again, “We receave in the sacrament the body of Christ with our mouthe, and such speache other use, as a booke set forth in the archbishoppe of Cantorburies name called a Catechisme, willeth children to be taught that they receave with their bodily mouth the body and bloud of Christ^p, whiche I allege because it shall appeare it is a teachyng set forth among us of late as hath been also and is by the booke of comen prayer beyng the most true Catholique doctrine of the substance of the sacrament, in that it is there so Catholiquely spoken of, whiche booke this auctor doth after specially allow, howsoever all the summe of his teachyng doth im-
prove it in that point^q.” When Gardiner made the other allusion to the Catechism, which has been quoted at p. vi. Cranmer replied, “And as for the Catechisme of Germany by me translated into English, to this I have aunswered before, and truth it is, that eyther you understand not the phrase of the old authors of the church, or els of purpose you will not understand me. But hereunto you shall have a more full aunswer, when I come to the proper place thereof in the 4th part of my booke^r.”

In the passage here referred to he is noticing a more specific attack, which Gardiner made upon the Catechism: “But with such matter he filleth

^o Page 5. or p. 13. of Cranmer's Answer.

^p See p. 208. of the English Catechism.

^q Page 17. or p. 52. of Cranmer's Answer.

^r Page 198.

“ his leaves forgettyng himselfe maketh mention
 “ of the catechisme by him translate, thoriginall
 “ whereof, confuteth these two partes of this booke
 “ in few words being prynted in germany, where-
 “ in besides the matter wryten, is set forth in pic-
 “ tur the maner of the ministring of this sacra-
 “ ment, where is the altare with candel light set
 “ forth, the priest apparelled after the old sort,
 “ and the man to receive kneling barehed and
 “ holdyng up his handes, whiles the priest mynis-
 “ treth the host to his mouth, a matter as clere
 “ contrarye to the matter of this booke as is light
 “ and darknesse, which nowe this auctor would
 “ colour with speaches of auctors, in a booke
 “ wryten to instructe rude children, which is as
 “ sclendre an excuse as ever was harde, and none
 “ atal where thoriginall is loked on.”

The picture, to which Gardiner alludes in this passage, will be found in p. 174 of the Latin Catechism; and the Protestant reader will scarcely observe any thing which could justly have called for these remarks. Cranmer replies to them as follows: “And as concerning the Catechisme, I have sufficiently answered in my former booke. But in this place may appeare to them that have any judgement, what pithy arguments you make, and what dexteritie you have in gathering of authors myndes, that would gather my mynd and make an argument here of a picture, neyther put in my booke, nor by me devised, but invented by some fond paynter or carver, which

* Page 85, 86; or p. 236 of Cranmer's Answer.

“ paynt and grave whatsoever theyr idle heades
 “ can fancy. You should rather have gathered
 “ your argument upon the other side, that I mis-
 “ like the matter, bycause I left out of my booke
 “ the picture that was in the originall before. And
 “ I mervayle you be not ashamed to alleadge so
 “ vayne a matter agaynst me, which in dede is
 “ not in my booke, and if it were, yet were it no-
 “ thing to the purpose. And in that Catechisme
 “ I teach not (as you do) that the body and bloud
 “ of Christ is contained in the sacrament being
 “ reserved, but that in the ministration thereof
 “ we receave the body and bloud of Christ, wher-
 “ unto if it may please you to adde or understand
 “ this word (spiritually¹) then is the doctrine of
 “ my Catechisme sound and good in all mens
 “ eares, which know the true doctrine of the sa-
 “ craments². ”

The plate, which Cranmer introduced instead of the one objected to by Gardiner, will be found in p. 204. of the English Catechism, and is totally different from that in the Latin. But though his answer is so far completely satisfactory, it must still be acknowledged, and Cranmer himself confessed, that he did not all at once shake off his former errors. The language, which is held concerning the real presence, in p. 208 of the English Catechism, is extremely strong. The author of the Latin Catechism was undoubtedly a Lutheran, and held consubstantiation. Cranmer is supposed at this time to have held the same doctrine;

¹ The word *spiritually* is used in p. 212.

² Page 237.

though the difference is remarkable, as has been already stated, between the English and Latin Catechisms, the latter speaking of the body and blood of Christ being present in the sacrament, the latter only of our receiving them. Cranmer was charged in his own day with having been first a Papist, then a Lutheran, and lastly a Zwinglian, in his opinion concerning the sacrament^x: and Gardiner made much of the contradictions which appeared between the Catechism of 1548, and the Defence of the Sacrament, which was published in 1550. The same inconsistency appears to have been pointed out by Dr. Richard Smith^y, in the preface to a work, which he wrote against Cranmer's Defence, and which was entitled, *Confutation of a certain book called, A Defence, &c.* The Archbishop answered this Preface, and after saying that the writer of it misunderstood Peter Martyr's sentiments, he adds, "No more than he understood my booke of the Catechisme, and therfore reporteth untruly of me, that I in that booke did set forth the reall presence of Christes body in the sacrament. Unto which false report I have aunswered in my fourth booke the eight chapter. But this I confesse of my selfe, that not long before I wrot the sayd Catechisme, I was in that error of the real presence, as I was many yeares past in di-

^x See Archbishop Laurence's Bampton Lectures, p. 211.

^y He was Regius Professor of Divinity in Oxford, and changed his religion more than once. See Strype, *Ecclesiastical Memorials*, vol. II. p. 39.

“ vers other errors as of Transubstantiation, of
 “ the sacrifice propitiatory of the priestes in the
 “ Masse, of pilgrimages, purgatory, pardons, and
 “ many other superstitions and errors that came
 “ from Rome, being brought up from youth in
 “ them, and nouseled therin for lacke of good in-
 “ struction from my youth, the outrageous fluds
 “ of Papisticall errors at that time overflowing
 “ the world. For the which and other mine of-
 “ fences in youth, I do dayly pray unto God for
 “ mercy and pardon*.”

But the heaviest charge was brought against Cranmer by Dr. Martin, in his examination at Oxford; in which he accused him not only of versatility, but of actual dishonesty. Part of this dialogue has already been alluded to at p. vi; but the whole of it is as follows.

“ Martin. When King Henrye dyed, did you
 “ not translate Justus Jonas book?

“ Cranmer. I did so.

“ Martin. Then there you defended an other
 “ doctrine touching the Sacraments, by the same
 “ token that you sent to Lynne your printer, that
 “ where as in the first printe there was an affirm-
 “ ative, that is to say, Christes body reallye in the
 “ sacramente, you sent then to your Prynter to
 “ put in a *not*, whereby it came miraculously to
 “ passe that Chrysts bodye was cleane conveyed
 “ out of the Sacrament.

* Page 402.

“Cranmer. I remember there was two Pryn-
 “ters of my sayde booke, but where the same *not*
 “was put in, I cannot tell^a.”

It is impossible to say, to which sentence in the Sermon on the Lord's Supper Dr. Martin alluded; for though we find the words, “we receyve trewly the bodye and bloud,” and “we eat his veray bodye,” yet the word “reallye” does not occur throughout the whole of it: and if the reader will look to all the places, which appear to favour the doctrine of the real presence, he will find it almost impossible for the word *not* to have been inserted. Cranmer, it is true, does not actually deny the insertion: but his words may mean, that if it was made, it was without his knowledge; and certainly no copy of the Catechism has as yet been produced, which contains the negative. It has been stated, that one of the Bodleian copies appears evidently to be a different edition from the others; but the negative does not occur in it; and the passage, to which Gardiner alluded, as quoted at p. xix. is not altered. This copy contains no list of errata: but in the other copies, the word *not* is ordered to be inserted in the place which corresponds to page 139, line 1, of this edition, where it is evidently wanted: but we can hardly suppose Dr. Martin to have confounded the two places. Strype has certainly gone too far, when he said, “In a second edition the word *not* was inserted

^a Fox, Acts and Monuments, vol. II. p. 1877.

“ in a certain place of the book, to alter the doctrine of the real presence, which was asserted in “ the first edition ^b.” He appears to have taken this from the dialogue with Dr. Martin, in which nothing is said of a second edition ; and upon the whole there is great reason to conclude, that the charge was altogether unfounded ^c.

It will have been seen from Cranmer's answer to Gardiner concerning the picture, that the subjects of the plates in the English Catechism are not always the same with those in the Latin. Fac-similes of all of them have been engraved for the present edition : and it will be seen, that the subjects in many instances are totally different, though there is a sufficient resemblance in some of them to shew, that the artist employed by Cranmer had the German engravings before him. The latter are much more rude in their execution and design than the plates in the English Catechism : and the superiority is easily accounted for, when it is known that the English engravings

^b Memorials of Cranmer, p. 396.

^c It is not impossible, that Dr. Martin may have remembered a passage in Gardiner's Answer to Cranmer's book upon the Sacrament, in which, after criticising Cranmer's version of a passage in Theodoret, he says, “ I wene the “ Printer left out a (not) and should have sayd, not changed “ into the godly substance.” p. 125. Cranmer denies that he or his printer had made this omission, p. 322 ; and since the doctrine of transubstantiation formed the subject of dispute, Dr. Martin may have confounded Cranmer's Defence of the Sacrament with his Catechism.

were made from designs of Holbein. The name of this distinguished painter will be seen at length in the plate to p. 173, and his initials H H appear in two other places: on the book at the foot of the altar in p. 132; and on the pedestal of the table in p. 161^d. It might be thought from the extract given above, that Crammer did not set any very high value upon the art of painting: but Holbein was at this time in England, where he had been residing several years^e; and a Catechism set forth by the Archbishop was not an unlikely subject to exercise his pencil. A series of engravings very similar to these may be seen in a work called *Icones Catecheseos Christianæ, &c. ab Hieronymo Osio, Vitebergæ*, 1565.

The English Catechism, as printed in the present edition, was intended to be a faithful copy of the original one of 1548: and with a carefulness, which will be understood and appreciated by the typographical antiquary, not only was it wished, that the peculiar orthography should be preserved, but even the errors of the press. When those directions were given, it was not known, that the different copies presented such extraordinary variations. The errors, which have been preserved, are therefore only the errors of a particular copy, and perhaps it would have been better not to have preserved them at all. A list of them is given at

^d In this last instance the engraver has neglected to copy the initials.

^e He died in London of the plague in 1554.

the end of the Catechism, which is taken from the original edition; to which is subjoined a second list of such errata, as have been discovered in printing the book, but which were not noticed in the original edition.

In printing the Latin Catechism, the same scrupulous accuracy has not been observed. The punctuation has been repeatedly altered, and all palpable errors of the press have been corrected. It was however thought desirable to retain the peculiar orthography of many of the words, which though most absurdly incorrect, and by no means uniform, was evidently the result of intention, and may serve to characterize the German Latinity of that day. The Latin translations of Luther's Catechisms contain many specimens of the same orthography.

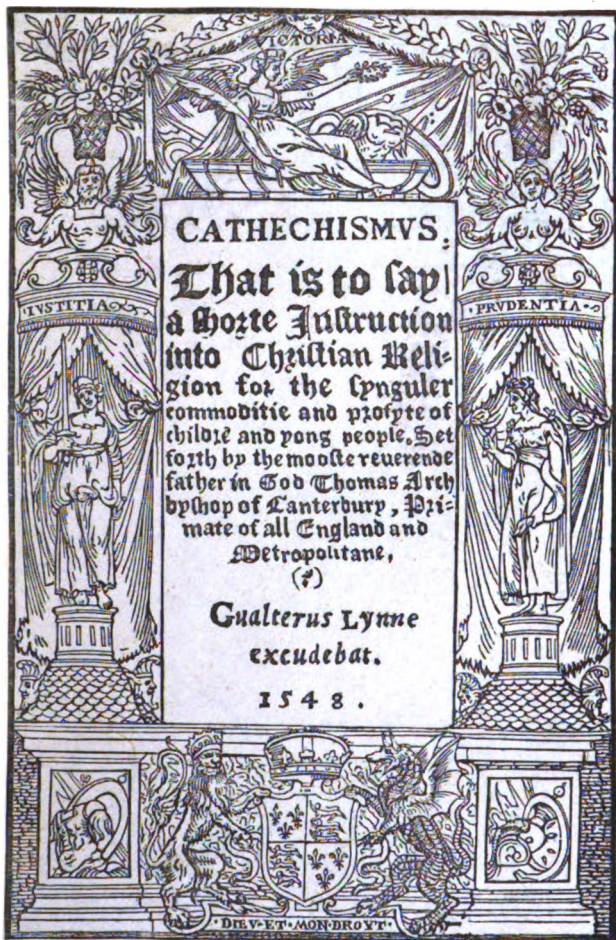
It is due to the memory of the late Bishop of Oxford to state, that the publication of these two Catechisms was owing to his intimate acquaintance with the writings of our Reformers, and to his desire of reprinting a series of works connected with the history and formation of our Liturgy. They were considered by him to be an appropriate sequel to the "Formularies of Faith," which were put forth under his direction in 1825; as well as of importance in marking the change which was effected in Cranmer's opinions concerning the Sacrament of the Lord's Supper. Nearly the whole of the volume was printed at the time of his death,

xxviii PREFACE OF THE EDITOR.

which took place May 31st, 1829: and that sudden and melancholy event will account for the deficiencies of this preface, which would otherwise have had the advantage of that deep research and those ample stores of information, which can now only live in our memories and our regrets.

EDWARD BURTON.

CH. CH. 1829.



CATHECHISMVS.

That is to say
a Booke Instruction
into Christian Reli-
gion for the singular
commoditie and profyte of
childe and yong people. Set
forth by the mooste reuerende
father in God Thomas Arch-
bysshop of Lanterbury, Pri-
mate of all England and
Metropolitane,
(7)

Gualterus Lynne
excudebat.

1548.

¶ The kynge ought to be feared as the roaring of a lyon: who so prouoketh hym vnto anger offendeth agaynst his owne sole. **Prob. xx. 2.**



¶ Let not the booke of this law depart out of your mouthes. But recorde there in daye and nyghte, that you maye do accordynge to al that is wrytten therein. **Iosua, i. 8. Deut. xlii. 19.**

TO THE MOSTE EXCELLENT PRINCE

EDWARD THE. VI.

By the grace of God Kyng of Englande, Fraunce and Irelande, Defendour of the Fayth, and in earth of the Churche of Englande and Irelande immediatly vnder God Supreme Heed, youre Graces humble Subiecte and Chaplayne Thomas Archebysshop of Canterbury, wissheth aboundance of al grace and godlynes with a longe and prosperous raigne.

IT is not vnknown vnto the hole world (most excellent prince) that your graces father a kynge of mooste famous memorie of a feruent and earnest godly disposition and tender zele towardes the setting forth of Goddes glorie, moste diligently trauaylled for a trewe and a ryght reformation and a quiet concordē in Christes religion thorowout al hys dominions, wherin vndoubtedly he brought many thynges to a godlye purpose and effecte, and dyd abolyshe and take away mucche blyndnes and ignorance of God, many great errors, fonde and pernicious superstitions and abuses, that had crepte into thys churche of Englande, and Irelande a longe time. And I perceiuing that your magestie by thaduyse of youre moste dere vnclē my lorde protector, and the reste of youre graces moste honorable counsel, is moste desyrous perfytlly to finyshe and brynge to passe, that your father

dyd mooste Godlye begynne, do thynke that there is no-
 thyng more necessarye, for the furtherance hereof, then
 that it myghte be forseen, howe the youthe and tender
 age of youre louynge subiectes, maye be broughte vp
 and traded in the trewth of Goddes holy worde. For it
 is thought not to me onely, but to manye others, that
 neyther your graces father shoulde haue been inforced in
 hys tyme, to haue taken so greate paynes for the refor-
 mation of Christes religion, neyther yet youre hyghnes
 in thys your time, shoulde nede with suche greate diffi-
 cultie go about to further goddes cause and hys trewe
 seruice, with so many lawes, iniunctions and proclama-
 tions yf so greate negligence of the education of the youth
 had not bene so much suffered, and the necessarie poyntes
 and articles of our religion and profession omitted of
 those whose office and bounden dewty was to haue moste
 diligently instructed the youth in the same. Or yf the
 aunciente and laudable ceremonie of Confirmation hadde
 continued in the olde state, and bene duely vsed of the
 ministers in time conuenient, where an exacte and
 strayghte examination was had of all suche as were of
 ful age, bothe of theyr profession that they made in bap-
 tisme touching theyr belefe and kepyng of goddes com-
 maundementes, with a generall solemne rehersall of the
 sayde commaundementes and of all tharticles of theyr
 fayth. Surely there can be no greater hope of any kinde
 of persones, other to be brought to all honest conuersa-
 tion of lyuyng, or to be more apte to set forth and
 mayntayne all godlynes and trewe religion, then of suche
 as haue ben from childhode noryshed and fed wyth the
 swete milke, and as it were the pappe of goddes holy

worde, and brydled and kept in awe with hys holy commaundementes. For commenly as we are in youth brought vp, so we continue in age, and sauer longest of that thyng that we fyrste receaue and taist of. And as a fayre table fynely pulyshed, tho it be neuer so apte to receaue eyther pycles or wrytinges, yet it doth neyther delyte any mens eyes, neither yet profyte any thing, except the paynter take hys pensill, set to hys hande, and wyth labour and cunnyng replenyshe it wyth scriptures or fygures as apertaineth to hys science, euen so the tender wyttes of yonge chyl dren, beyng yet naked and bare of all knowledge thorow the grace of God be apte to receaue goddes gyftes, yf they be applyed and instructed by suche schole maysters, as haue knowledge to bryng them vp and leade them forwardes therin. And what can be more apte to be grauen or paynted in the tender hertes of youthe, then Goddes holy worde? what can lead them a ryghter way to god, to thobedience of theyr Prince and to al vertue and honestie of lyfe, then the syncere vnderstandyng of Gods worde? whyche alone sheweth the waye howe to knowe hym, to loue hym and to serue hym. What can better kepe and staye them, that they do not sodenly and lyghtly fall agayne from theyr fayth? What can cause them more constantly to wythstande thassaultes of the Deuyll, the worlde and the fleshe, and manfullye to beare the crosse of Christ, then to lerne in theyr youth to practise the same? And verely it semeth no new thing that the children of them that be godly, should be thus instructed in the faythe and commaundementes of God, euen from theyr infancye. For *Deut. xi.* doeth not God commaunde hys people to teache hys

lawe, vnto theyr chyldren and chylders chyldren? Hath not thys knowledge continued from tyme to tyme, amongst them to whome God promysed to be theyr God, and they hys people? Doeth it not appeare by playne expressed wordes of Paule, that Timothe was
 ii. Tim. iii. broughte vp euen from a chylde in holy scriptures? Hath not the commaundementes of Almyghtye God, thartycles of the Christian faythe, and the Lordes Prayer, been euer necessarelye (sence Christes tyme) requyred of all, both yonge and olde, that professed Christes name, yea though they were not learned to reade? For doutles in these thre pointes is shortlye and playnlye included the necessarye knowledge, of the whole summe of Christes religion, and of all thynges appertaynyng vnto euerlastyng lyfe. In consyderation wherof in thys tyme of your gracious reformation of all vngodlynes, and the setting forth of Goddes trewe glorie. I knowyng my selfe as a subiecte greatly bounden, (and muche the more by reason of my vocation) to set forward the same, am persuaded that thys my smal trauayll in thys behalfe taken, shall not a lytle helpe the sooner to brynge to passe your godly purpose. For by thys lytle treatyse, not only the youth of your graces realme, may lerne to know God, and howe they maye mooste purelye and syncerelye honoure glorifie and serue hym, and may also learne their office and dewtie, howe they oughte to behaue themselves, first towarde God, secondly towards your Magestie, and so towards all ministers vnder the same, towards theyr fathers and mothers, and all other persones of what sorte or degree soeuer they be: but also manye of the older sorte, (suche as loue God, and

haue a zeale to hys honoure and glorye, and yet in theyr youth throughe negligence were brought vp in ygnorance) may by hearyng of their children, learne in theyr age, that which passed theym in theyr youth.

And as myne intente and endeouore is to profytte both, and accordynge to myne office, to bryng bothe to the righte knowledge of God, so my most earnest and humble prayer vnto God contynuallye, shalbe that my good mynde and desyre maye haue good successe, and take effecte accordynge to myne expectation. Whiche thing I assuredly hope shal come to passe, yf it woulde please youre highnes, to suffer this lytle boke by me offered vnto youre Magestie to be redde, taughte and learned of the chyl dren of youre moste louyng subiectes, in whome is great hope of al grace godlynes and vertue.

Your Grace humble Subiecte and Chaplayne

Thomas Archbishoppe of Canterbury.

A SHORT INSTRUCTION
INTO
CHRISTIAN RELIGION
FOR
THE SYNGULER COMMODITIE AND PROFITE OF
CHILDREN AND YONGE PEOPLE.
OUERSENE AND CORRECTED
BY THE MOOST REUERENDE FATHER IN GOD
THE ARCHEBYSHOPPE OF CANTERBURIE.

THE PREFACE.

THYS treatice gentle reader, is not wrytten for the curattes and preachers, for manye of them haue so muche knowledge in holye scripture (thankes be to God) that they be alreadye sufficiently instructed in these matters: but it is wrytten for the behoue of the yong children, whiche muste be brought vp with playne and shorte lessons. For wee see daylye by experience, that who so euer wyll teache children, must vse muche discretion and wysedome, not to geue them to much at one time, (lest he dull and oppresse their wittes) and yet that which he gyueth them, he muste often and many times reherse and repete vnto theim agayne, as nere as he can after one manner of wise, and with the same wordes. For if thei teache them now this, now that, now with these wordes, nowe with other, then the children learne litle or nothing, thei kepe almost nothing in memorye, and besyde that, they waxe wearie of learnyng, and conceaue a lothsomnes therto, and be more slothfull and vnapte to

learne. Forasmuch therefore as it was to be feared, that euery pastore woulde not take the paynes to drawe out such a shorte forme of teachynge to the children, nor we thoughte good to burden euery one with so great labours, and also yf eueri pastore seuerally should deuise a fourme for his parishe, it myght chaunce that there should be as many soundrye formes, as there be pastors, which diuersitie myght engender muche diuision and controuercie, and be also much hynderaunce to the children, yf in one place thei learne one forme, and in an other place an other forme. For to excheue the said inconueniences, we haue thoughte good to deuise this shorte manner and forme tynstructe children and yong men, wherby they maye both shortlie and easely learne the chief pryncipples and begynnyng of Christen religion and doctrine, and learne as well howe they oughte to lyue, as also what they shoulde belyue. And whan they haue learned this in their tender age, they shall not onely vnderstande godlye sermons and all other godly doctrine and bookes the better, but also they shall become godly men, and wyse, louers of true religion and godlines, and to al states and orders of lyfe, as well ecclesiasticall as ciuill be more apte and towarde, vnto whiche godly purpose, all fathers and mothers, curattes and preachers, and al Christen maiestates and officers, should with all theyr mynde and endeuore gyue their ayde and helpe. Wherunto God of his grace graunt his fauour and assistaunce. Amen.

A SHORTE INSTRUCTION
CONCERNYNG THE
TEN COMMAUNDEMENTES.

A GENERAL BEGINNING FOR ALL SERMONS.

GRACE peace and mercie be with you al from God the Father and from his onely begotten Sonne Jesu Christe our Lord. Amen. That we may profectable and with fruite teache and learne the word of God, let vs call for grace and praye the Lordes Prayer.

PATER NOSTER.

A generall preface to be rehersed after the prayer, in the begynning of eche sermon made vpon the Ten Commaundementes.



THE prophete Dauid good children lyke a commenscholemaster in the schole of God doeth preache on thys

Psalmes. faschyon in the xxxiiii. Psalme, Come hither he saith my
xxxiiii. sonnes, herken vnto me, I wil teache you the feare of the
1 Pet. iii. Lorde. Who so euer desireth to lyue, and woulde fayne
Prouerb. see good dayes, let hym refraine his tongue from euyl,
xii. xiii. xxi. and hys lypes that they speake no deceit, let him eschew
Jac. i. 3. euil, and do good. Let him seke peace and pursue it.

Now my derely beloued children, I know suerly that there is none amonge you, but that he woulde wyshe to see good dayes, and lead a godlye and quiet lyfe. Then muste you folowe the counsell of the prophete Dauid, with all dilygence to learne the feare of the Lord whilest ye are yet yong and tender of age. For that which men learne not in theyr youth the same do they learne in theyr age with more difficultie. Therfore learne now with all diligence the feare of the Lord deare children, then shal you waxe men of excellent vertue, and leade a godlye lyfe, and shall see good dayes. For a blessed and quiet life is not bought with riches nor gotten by honoure, but by learnynge the feare of God. And he that feareth his Maker, as an Almyghtye God and Lorde, whiche doth mercifully healpe them that be good, and greuously punisheth the wicked, he wyll dyligently take hede, that he do nothyng contrarye to Goddes pleasure, but wil kepe his commaundementes so muche as is in his power. And suche godlye chyldren proue learned and wyse men, which maye be able to profit other and the common welth also, as Dauid sayth in an other place.

Psal. cxi. The feare of the Lorde is the begynnyng of wisdom.

Wherefore if you feare God, and haue a desire to be occupied in godlines, then learne the Ten Commaundementes, wherby God hath taughte vs, what pleaseth and what dyspleaseth hym, what thyng is good and what is euell. And yf you learne these lessons perfectly, then therby you shal purchase vnto you the beginning of trewe and godly wisdom, whiche is suche wisdom, that many men wel stricken in yeares, do not attayne to

it. And yet this wisdom and knowlege of the Ten Commaundementes, is but onely the begynnyng of sapience, for it is the teaching of the lawe. But when the doctrine of fayth in Christe is taughte vnto you, then you learne a greater and higher wysedome, the whiche the vngodly or vnfaythfull do not vnderstand nor perceyue, but God onely doeth gyue it downe frome heauen, to make vs feare him and beleue his holy worde. Wherefore good children, learne nowe dilygently the beginning of wisdom, that is to saye, tholy Ten Commaundementes, and gyue so good eare vnto them, that you maye learne them without booke, and reherse them when you come home.

Here folowe the Ten Commaundementes, whiche must be recited so tretably and distinctly, that children by often hearinge of them, maye print them in theyr memories and saye them by rote.

These are the holy Ten Commaundementes of the Lorde our God.

The Firste.



I am the Lorde thy God, thou shalt haue none other goddes but me.

The Seconde.

Thou shalt not take the name of the Lord thy God in vayne, for he shal not be gyltles before the Lorde, that taketh hys name in vayne.

The Thyrde.

Remember that thou sanctifie the sabbboth daye.

The Fowrthe.

Honour thy father and thy mother, that thou mayst lyue a long lyfe in the lande whiche the Lord thy God shall gyue vnto thee.

The Fifth.

Thou shalt not kyll.

The Syxte.

Thou shalt committe no adulterye.

The Seuenth.

Thou shalt not steale.

The Eyght.

Thou shalt not beare false witnes agaynst thy neyghboure.

The Nynthe.

Thou shalt not couet thy neyghbours house.

The Tenth.

Thou shalt not couet thy neyghboures wyfe, nor hys man seruaunte, nor his mayde seruaunt, nor his ox, nor hys asse, nor anye thyng that is thy neyghboures.

Now good children these are the Ten holy Commaundementes of the Lorde God, in the whiche he hath opened his wyl vnto vs, and hath declared what is godly and what is vngodly, what we should do, and what we should not do.

These ye shall learne with greate diligence, not only

to reherse them but also to vnderstande what is ment by them, and what the Lorde God doeth require of vs in these his Commaundementes: to thintent that when you be asked any question of them, you maye answere to the purpose, and that also in time to come you may teache your children to feare God, after suche sort and maner as you your selves be nowe instructed. For it is a great shame, bothe before God and the worlde, for a Christen man to be ignoraunt in the Commaundementes of God, and not to know that doctryne that perteyneth to euery Christen man, seynge that euery Christen man is bounde, openly to declare his doctrine, and to gyue a rekenyng of his fayth, when nede shall so requyre, and to brynge vp hys chyldren in the same.

THE FIRST SERMON.

Thou shalt haue none other goddes but me.



Exo. xxxii.

A DECLARACION OF THE FYRST COMMAUNDEMENT.

TO thintent good children that you maye the better vnderstande the lawe of the Tenne Commaundementes, you muste firste of all knowe, that God gaue to Moses the Ten Commaundementes, written in two tables of stone, wherfore they be diuided in two partes. In the

first table were written the three firste commaundementes, pertaynyng to God, whiche teache vs how we should behaue our selues toward God, as well inwardely in harte and mynde, as outwardly in wordes and deades. In thother table were grauen seuen preceptes, perteynyng to oure neyghboures, whiche teache vs howe we oughte to ordre our selues towardes our prynces, magistrates and rulers, towardes oure wyues chyl dren and seruantes and towardes all states of men, teachyng vs that we shoulde not be disobedient, that we do wrong to no man, that we hurte no man, that we lie not in wayte to kyll anye man, that we defloure not other mennes wyfes, and to be shorte, that we hurt not our neyghboures, neyther in body, goods nor good name.

But nowe let vs consyder the First Commaundement, and the declaracion of the same. I am the Lorde thy God, thou shalte haue none other goddes but me. This commaundement good children, teacheth vs how we ought to vse oure hartes towarde God. Firste that we ought to acknowleg with all our harte, that God made heauen and earthe and all thynges conteyned therin, and to take hym onely to be the true God and to be oure God. Secundarely this commaundement teacheth vs to feare him, as a lyuing God, because he doeth punishe the vngodlye, and to cleaue vnto hym wyth a sure faith, because he is true and faithfull and doeth not deceyue vs in any thing, whiche he hath spoken or promised. Thyrdly this commaundement teacheth vs to loue him wyth all our heart, for of him we receyue oure lyfe, oure breath, oure health, and all other gyftes both bodyly and goostly. And we haue not the least of his giftes by our desertes, but he poureth them all vpon vs frely, through his infinite goodnes and endles mercie. Contrariwyse we ought not to receaue into our hertes as God, ani creature eyther in heauen or in earth, that is to saie, we oughte to feare no creature nether in heauen nor in erth so muche

as God, neither ought we to put such confidence and truste in any thyng, neyther should we so hartily loue any creature as our Lorde God, omnipotent. For yf we attribute to anye creature so muche feare, trust, loue as aperteyneth onely to hym that made all creatures, by and by we make that creature our God, and of it we frame to oure selues an idoll. The whiche is a very heynous, an abominable and horrible sinne, directly against the first table and the first and chefest commaundement of God. Therefore suche greate offenses the trewe and lyuyng Lorde God will not leaue vnpunished, for he himselfe sayeth: I am the Lorde, my title and my name is the Lorde, I wyll not gyue my glorie to another: meanyng therby that he wyll not suffer that any other thing shoulde be esteemed as God besydes hymselfe, or that we shoulde gyue godly honour in hearte, affection woorde or deede to anye creature, but onelye to hym that was neuer created, and yet dyd create all thinges.

But here peraduenture you wil muse good children, askyng this question: Howe can we haue other goddes before the Lorde, seeyng there is but one God, one Lorde, whyche hathe made heauen and yearth. To thys I aunswere that in deede there is none other God but that moste excellent and omnipotent Lorde. Ley sure hold on this article with a stedfast faythe good children, beleue this, dowbtyng nothing therin, cleaue surely to this rocke. But yet this notwithstanding, fooles, infidels, and vngodlye men, take some other thing for theyr God, the which in dede is not God, nor can be by any meanes. For lyke as many times we take some men for honest, riche or noble, whiche be not so in dede: so oftentimes we feare some thing asmoche as we do God, which is not God in dede. And of creatures we make goddes thre manner of wayes.

The fyrst is, when a man feareth anye creature, and

thynketh thus with himself, yf such a thing be taken away from me, yf such a greate man be angrie wyth me, yf I escape not suche a dawngier: then I am vtterly vndone, then I knowe not whether to runne for aide and succoure, whether then shall I goo? who shall saue or helpe me? yf thou haue any suche thought of any creature, trewly in thine harte thou makest it a god, althoughe wyth thy mouthe thou doest not call it God. And this affeccion lieth lurkyng so deaply hydde within many mens hartes, that they theymselves scasey feale or perceauie it. But this feare oughte to be remoued farre from vs. For we must cleaue stedfastly by fayth to the trew and lyuyng God, and in all kynde of aduersitie reason on this fashion. Althoughe men of greate power be myne enemyes, althoughe this or that perrell doeth presse me verye sore, although I see nothinge before myne eyes but present deathe or daunger, yet wyl I not despaire, yet will I not mystrust God, yet wyl I not hurt my soule with sinne. For I am sure that this creature whiche so sore persecuteth, vexeth or troubleth me, is no god, but is vnder the hand and power of the trew lyuinge God: I knowe that one heare of my heade can not be taken away from me, without the wyl of hym, that is onelye and alone the trew liuing God. He is my Maker my Lord and my God, him wil I feare more then the mighty power of any man, more then the crafty imaginations of myne enemyes, yea more then any creature in heauen or in earthe. Yf I be wrongfully entreated, and do suffer iniustli, he can easely delyuer me, and so preserue me, that no parrel shal touch me.

The second way is when men put their hole confidence in other thinges than in God, and haue these or suche lyke thoughtes wythin themselves. I woulde I hadde suche riches or landes, I woulde suche a man were my frende, then shoulde I be ryche, happye and blessed, then should I be sufficiently defended and armed agaynste all

chaunces that maye happen vnto me in this worlde. They that thinke thus, haue such riches landes and creatures for a god, although with their tongue they say not so, yea although this affection lye hidde in our hearte so secretly, that we our selves should scantly knowe of it. But the godly maye not suffer any such thoughtes to entre in to their heartes, but ought thus to reason with themselves. Although I haue veraye great aboundance of frendes and riches, although I flowe in pleasures honor and glorye, and in all worldely thinges whiche a man can desire, yet by these thinges I haue not true saluation. For these creatures are not God, wherfore they can not saue me, neyther delyuer me from the tyrannie of the Deuyl or the wrath of God. But the Lorde is God alone. Yf I shal displease him, he is able to take al my frendes and riches away from me, or elles otherwayes to brynge to passe that all these thynges shall worke my destruction. wherfore he alone is to be feared, and in him alone we must fasten the anker of our trust and confidence.

The thirde way is when a man so hartely loueth and delighteth in any thyng besydes God, that for it he doeth and suffereth willyngly al thinges that are to be donne or suffered, not greatly regardynge whether it pleaseth or dyspleaseth God, then this man maketh this creature (which he so feruently loueth) his God, although in wordes he doth not vtter it.

But let Christian people weede out from the botome of their hartes the rotes of suche inordinate loue of any creature. And let them thinke after this sorte, wherfore shoulde I offende God for this or that thing, I know that this lucre or this honor vpon the whiche I am tempted and do somuch set my harte, is not God, it is but a creature, which can not saue me, nether delyuer me from death, or any other aduersite. Wherfore I will loue only my God with all myne harte, I wyll

do all thynges for his sake chiefly, and I wyll onely aboue all thynges obey him.

Hytherto you haue herde how by these thre wayes, by fearyng, by trustyng, and by louyng, we may easely make a god of a creature, whiche in dede is no God but rather an ydol, set vp by our awne phantasie. But this is an horrible synne agaynst the first commaundement of God, and so muche the more parrellous, because it lurketh in the corners of mannes harte most secretly. The worlde is ful of this synne, and specially they that haue hypocrite hartes, for all their paynted holynes, are infected with the rustenes of these vices. And to thentent that you maye the better knowe these haynous offenses against the first commaundement and the soner eschewe them, I wyll declare them vnto you, by a fewe and shorte examples. Some ther be that do so greatly feare the coniunctions and influencis of the heavenly planettes and bodies aboue, that when they iudge by their lernyng in astronomye, or heare say of other men, that the signes in heauen do threaten commen plagues or calamities, by and by they tremble for feare, and not castyng they hope and trust in God, they be soo amased that they can not tel whether to runne to aduoyde the daunger. Other ther be that thinke, that when the sonne, moone, or any other planetes is in this or that signe, it is an vn lucky thing to enterprise this or that, and vpon suche dismolde daies (as they call them) they will begyn no new enterprise, because they thinke that it shulde not haue good successe or prosperous ende. And many like kyndes of ydolatrie is vsed euen amonge Christen people. But the prophet Hieremie doth expressely forbyd this in the x. chaptre, sayng. Feare not the signes of the skye, as the hethen do. Furthermore many ther be that stande in suche awe to tyrannes that for feare of them they denye the trew word of God. These men take tyrannes and rulers of this worlde for goddes. For they imagine, that

yf suche men fauour them, then they shal be safe for euer. But the prophete Dauid in the cxlvi. Psalme doth gyue contrarye counsell sayng thus. Put not your confidence in princes, in the sonnes of men, in the whiche is no saluation.

Some men also put their hole affiance in money, and phantesye that they whiche haue plentie of money can lacke nothyng. Therfore they gyue themselves holly to couetusnes and to the desier to hurde vp riches, they set their mynde vpon filthy lucre, they scratche what they can, not regardynge whether they get by right or by wrong.

Suche men wurship their riches for their God. But Saint Paule in the iii. chapter to the Colossians saieth. Forsake couetusnes whiche is a seruice to ydolles.

Some set their trust in their owne wourkes, thinkyng that by them they may be deliuered from synne, reconcyled to the fauour of God, iustified before him, and by them also to attayne eternal saluacion.

These haue their merites and wourkes in the steade of God. This is the greatest ydolatrie that can be vnder the sunne, and a playne denyall of the faith in Christ, as here after it shall be declared vnto you at large in the treatise of fayth.

Other ther be that be seruauntes to their awne belies gyuyng them selues holly to eatynge and drynkyng, and bodely pleasures, so muche that in comparison of bodily pleasures they eyther dispise or elles forget God. Suche men make their belie their god, as Saint Paule writeth of them saying, Some ther be which selleng the wourde of God do teache peruersely whose god is their belye. But that thyng where in they do now glorye, shalbe theyr confusion. By these examples you maye easelye perceauce, howe by to muche fearing, trustyng and louyng, we make a god of a creature, which in dede is not God.

And besides these abuses, ther is an other that maketh an ydoll of the trew and lyuyng God. And that is when we imagyn by our owne heades an other forme or shape of God and his wil, than is true in dede, and otherwise than he himself hath declared to vs in his wourde. As for an example, when we beleue that God is a bodely thyng hauynge handes, fete and other membres lyke a man, or that he is more pleased with wearynge of a gray fryars coule or halowed garmentes, than with any other semely apparell, or that he delighte with our wilworkes and wourshyppinges, whiche he neuer commaunded, but we of our braynes haue deuised them. Suche phantasie and false opinion, I saye, maketh an ydoll of the trewe God, and it is a great offense against the first and chefe commaundement. But of this you shal heare more in other sermons.

Wherefore good childerne take hede of suche imaginations that you frame not to your selues within the temple of your hartes any straunge god or ydoll. But suffer the Lorde to be your God, for he doth offer hymselfe very louingly and with a fatherly affection to be your God. Therefore he sayeth to eache of you, I am the Lorde thy God, that is to say, I am youre Lorde and your Father, and I woulde fayne that you should take me for your veray God onely. Yf I am your Lorde, wher is the feare dewe vnto me? Onely feare me as your Lorde, obey me with al your hart, trust in me, praye to me, call vpon me, and loue me good children as your Father.

Yt were our bounden dewtye, to praye vnto him with most feruent desier, that he woulde vouchesafe to be our God. But his goodnes is somuche inclyned towarde vs, that he preuentethe vs, and before we desiere him, he offereth hymselfe to vs, saying. I am the Lorde thy God, only acknowledge me for God. When he sayth I am thy God, it is asmuche as yf he shoulde saye, I wil powre all kindes of benefites vpon thee, whatsoeuer kynde of aduer-

sitie troubleth the, make the moone to me, whan soeuer thou lackest any thinge, aske it of me. I am not far from the, I am thy God. At al times I wil be present with the, and I will helpe the in all thinges.

Now good children, dyligently learne ye this lesson, and graue it into youre memories: so you shal loue God, and put your trust in him. For this is the meanyng of this first commaundement that we ought to feare and loue the Lord God, aboue all thing, and fasten our hope in him. Wherefore good children with all dilygence learne you this rule. And when this question shal be demaunded of you, how do you vndrestand the first commaundement? then shal ye answer thus. In this precept we be commaunded to feare and loue God with al oure harte, and to put our whole trust and confidence in him.

THE CONCLUSION.

Now ye haue hearde good childerne in a brieve summe, the trewe sincere and playne exposityon of the first commaundemente, beare awaye I pray you this doctrine, and dyligently recorde it, walke in the feare of the Lorde, that you transgresse not these commaundementes. For what soeuer God byddeth, that is right, iust, good and holye, what soeuer he forbiddeth, that is wrong, vniust, euil and synne. He himselfe requireth of vs, to kepe his commaundementes, and not dyspise them. For he saith. I am the Lorde thy God, a stronge and a ielous God, whiche do punyshe the children that do hate me, euen to the thirde and fourth generation, for the iniquite of their Exod. 18. parentes. And cantrariwyse, I do shewe mercy to a thousande generacions of them that loue me and kepe my commaundementes. In these wourdes God dothe threaten greuous punyshementes to all them that breake these commaundementes, wherefore it is our dewtie, to feare his indignation and punishment and not to prouoke his wrath vpon vs by oure disobedience. And contrary he doth

promise his fauor and goodnes to all them that kepe these his commaundementes. Therefore we ought to loue hym, cast oure affiance in him, and obey hys commaundementes. And specially ye good childerne oughte to feare God, kepe his preceptes, and to desire grace and helpe of him, that you maye perfourme and fulfyll them. For the feare of God is the begynnyng of all wysedome, and it maketh men godly and disposeth them to all good workes. And suche hauynge the fauour of God, may profit many, bothe in commen and priuate affaires. Out of this feare of God, springeth also a good conscience, peace and quietnes of the same, as you haue herde out of the Psalme whiche was rehersed in the beginnyng of the preface, and yf we continew to thende of our lifes in this trew knowlege and faith of God, that he ouer and besyde the forsaide benefites, wyll gyve vnto vs lyfe euerlastyng the whiche he graunt to you that is blessed for euer Amen.

Note that both the preface, and the conclusion also, of this firste sermon shalbe repeted, (thone in the begynning, and thother in the latter ende) in euery sermon made for the residew of the commaundementes.

YE haue herd good children in the former sermon, that all maner of idolatrie is forbid by this commaundement. Thou shalt haue none other gods but me. Where also it was declared vnto you, howe you may commit spirituall ydolatrie, by ouer muche fearyng, trustyng and louyng of creatures. But nowe I wyll speake of the moost grosse ydolatrie, whiche standeth in wourshyp-pyng of ymages, eyther of creatures or of God hymselfe.

And this ydolatrie is forbyd by expresse wordes in this commaundement, where God sayeth thus.

Thou shalt make the no grauen ymage, nor any lykenesse of anye thyng which is in heuen aboue, or in earth benethe, or in the water vnder the earthe. Thou shalt not bow downe vnto it, nor wourshyp it.

These wordes (by most interpretors of late tyme belonge to the fyrst commaundement, althoughe after the interpretation of manye auncient autors they be the seconde commaundemente) in whiche wordes it is to be noted, that it is not wythoute greate cause, that God with so playne and expresse words doth forbydde wourshyp-pynge of ymages. For he sawe that mans corrupte nature from the fyrst tyme that he fell from God, hathe euer ben enclined and redy to ydolatry, and to bowe downe to creatures, rather than to looke vp to God that made him. Wherfore he inhibiteth all occations of the same.

God did also forsee, that in the latter dayes men shoulde come which woulde mainteine worshippinge of images. Not onely with painted colors, but also with paynted wordes, saying. We kneele not to the ymage, but before the ymage, we worshyppe not the ymage, but the thing whiche is represented by the ymage, we worshyppe not the creatures, but the creator in the creatures. And suche lyke excuses the greatest ydolaters dyd alwaies pretende. But to thentente they shoulde not so deceyue you, God doeth oftentymes in holye scripture call vpon you sayinge.

Thou shalte not make to the any grauen ymage or lykenes of any creature, thou shalt not kneele, nor bow thy selfe downe to it.

For what can be more contrarie to the dignitie of man, then he, whom God hathe made Lorde ouer all creatures to kneele or to doe reuerence to the image of a creature.

God hath so fashioned man, that he hath gyuen him a bodye standyng streighte vp, and a countenance to looke vpward into heauen. And why then should he bow him-

self downward to the earth, or to creatures made of earthe, which be rather to be troden vnder his fete, then to be worshipped of him. There is nothyng more agaynst reason, then that he whiche hathe lyfe, sence, and reason, should worshyppe that thyng, which can neither see, feele, moue, heare nor vnderstande. Wherefore God sayeth plainly, thou shalt not worshyppe ymages, that is to saye, thou shalt not gylte them, and set them in costlye tabernacles, and decke them with coates or shertes, thou shalt not sense them, make vowes or pilgrimages to them, sette candelles before them, and offer vnto them, thou shalte not kysse their feete, and bowe downe vnto them.

For God sayeth I am a ielouse God, and wyl not giue my honour to any creature, but wyl greuouslye punyshe them that breake this my commaundement. Yea I wyll punyshe their children and posteritie vnto the thirde and fourthe generation.

And thys indignation of God agaynst ydolaters, hath at sundrye tymes be shewed by greuouse punishementes for our examples.

For Salomons idolatrie, the kingdomes of Israell and Juda were deuyded, and thereof dyd ensue a continuall dyscorde betwene these two kyngdomes. And for ydolatrie God commaunded Moses to hange the capitaines of the people, and of the people were slayne xxiii. thousande. And the bokes of the Judges, Kynges, and the Prophetes be ful of like histories, howe almyghtye God for ydolatrie was offended with the Israelites, and gaue them into the handes of their enemies, and into the subiection and bondage of all nations about them, which did persecute and kyl them. And when they in theyr afflictions cried vnto the Lorde, he refused them saying. Go and crie to the gods whiche you haue chosen, they wyll saue you in the time of youre necessitie.

What greater punyshemente can there be then this?

to be cast away from God, when we haue mooste neede of his helpe and comferte? And in Deuteronomie almyghtye God commaunded by his prophet Moses, saying. Cursed be he, that shall make a grauen or molten ymage, abhominable before the Lorde, the worke of an artificers hande, and shall set it in a secrete place. And all the people shall answere and say Amen.

Here you see how he is accursed of God, that setteth but one ymage in a secret corner of his own house to wourshippe it. But much more daunger it is, to set vp ymages in the temple of God which is the open and comen place to honor the only lyuing God. But peradventure some will say, that we are forbydden to worshyp ymages, but not to haue ymages. To this I answer. First as touchyng the ymage of God, that whan God spake vnto the children of Israell in the mount of Oreb, they heard a voice, but they sawe no maner of ymage or lykenes of any creature. And the cause was this. Lest if he had appeared in the similitude of a man or woman or of any beast vpon earthe, or of any birde in the ayer, or fishe in the water, or of any other creature, the ignoraunt people woulde peradventure haue made an ymage like therto, and haue worshipped it.

Therefore they did se no maner of ymage, because they should make no ymage of God. Least that yf they had made any ymage of God, they would also haue worshipped it. And forasmuche as God is a goste not onely inuisible but also incomprehensible, therfore he can neither be made with handes, nor compassed by wit, nether is it possible, that any thyng made by mannes hande shulde represent God vnto vs, as his ymage, so far those two be vnlyke, God, and an ymage made by man. For God is a goste, without ende, without measure, without mixture, without corruption and most perfecte. But an ymage is a body, hathe an ende, maye be compassed and measured, it is myxed, corruptible and vnparfit. God is lyfe in him

selfe, of whom al thinges haue lyfe, but ymages can neither heare, see, nor moue, nor haue neither reason, vnderstanding nor lyfe. Therefore sayeth God hym selfe by his prophet Esaie, that no similitude nor ymage, can be made of him. God shewed himselfe vnto the people in the mount of Oreb, but in a clowde, smoke and fyer, declaring therby that no man can come to the parfite knowledge of God, as he is in hym selfe. The Propiciatorie also, whereby God was signified, was hidde and not sene, as wel for that it stode in sancta sanctorum where the people neuer came, as also forbecause the cherubynes couered it with their wynges. But in case any paynter or caruer were so connyng, that he cold make an ymage, which shuld parfytyly represent vnto vs God, (which is impossible) yet he ought to make no suche ymage. And if it wer made, it ought to be destroyed, because God hathe forbyd anye ymage to be made of hym.

For as it is forbydde to haue any straunge goddes, so it is also forbide to haue any ymage of the true lyuing God. And yf any will say, that it is forbyde to make an ymage of God, to thintent to wourshippe it, but I doo not worshippe it, nor haue it for that intent, but only that it may stere me to the remembraunce and knowlege of God. To this I aunswer, that God did forbide the making of his ymage, least this parrell shoulde followe, that thou shouldest worshippe it.

Therefore thou doste offende, although thou doste not worshippe it, and that not only, because thou doest againste Goddes worde and commaundement, but also because thou putttest thy selfe wilfully in very great peril and daunger, specially seying that of our corrupte nature wee be moost highly enclyned to idolatry and superstition, as experyence from tyme to tyme hathe taught vs, euen from the begynnyng of the worlde. And here appeareth the abuse of our tyme, which folowing rather the phantasye of caruers or paynters, than the worde of God haue

set vp in churches the ymage (as thei cal it) of the Trinitie, where they portured God the father lyke an olde man with a long hore berd. And what can symple people learne herby, but erre, and ignorance? Haue not mani thought that God the father is a bodyly substaunce, and that he hath a face, and berd, handes, and fete, because they see him so painted? And for this consideracion saith sainte Austen, it is a detestable thing for Christen men to haue any suche ymage of God in the church, whereby it appeareth that in saint Austens tymes, ther wer no suche ymages in Christen churches, but that it is an inuention of the papistes broughte in of later yeres, whiche bryngeth vs not vnto the true knowledge of God, but leadeth vs into errors and ignoraunce of God.

But if you wil lyfte vp your mindes to God good children, to know his diuine maiestye, hys infinite power, wysdome, goodnes, and other his godlye perfections, loke not vpon a deafe, domme, blynde, lame, and deade ymage, made by a painter or caruers handes, but loke vpon heauen and other creatures, made by Goddes awne handy worke, loke vpon man who can speake, see, smell, heare, feale, and go, and hath lyfe, wyl, and reason, and whome no man, but God himselfe made to be his lyuely image and similitude.

We haue also the holy scriptures whiche declare vnto vs the wonderful workes of God, by which thynges wee maye be ledde to the knowledge of God without painted or carued ymages. Now paraduenture some wil say that Christ hathe a bodye, and lykewyse haue saintes, and therfore of them we may haue ymages althoughe of God there can be made no ymage. And further they wil say, that the cause why ymages wer forbid, was perryll of ydolatry, and worshipping of theym. So that where there is no suche peril, we may haue ymages.

Yet as I will not vtterly deny but they may be had, so I thincke it more conuenient for christen religion that

they shuld be taken out of Christen mens churches, then that they shoulde be placed in the temple of God. And of this my opinion I wil shewe you certaine good groundes, to thintente that whan you be demaunded, why we Englyshe men haue no ymages in our churches, you maye be able to make therunto a reasonable aunswer, and that also in time to come you may declare to your children what abuses haue crepte into the church by the occasion of ymages. That if anye man shall hereafter goo about craftily to brynge in ymages agayne for hys owne lucre sake, they maye the soner perceyue hys juglynge, and so the better auoide the perill and daunger. Fyrst it is certaine, that we neither haue commaundement, counsell nor example of the scripture, nor of the primatiue church in thapostilles time, nor many yeres after to set vp ymages in our churches. As it maye appeare by the holy man Epiphanius bishop of Cypres, a man of great estimation an. xi. hundreth yeres passed, for his great lernyng and vertue, and by whom not only in his lyfe tyme, but also after his death, God wrought many miracles. He in an epistle which he wrote to the bysshoppe of Hierusalem (whiche epistle saint Hierome did translate out of Greke into Latine) writeth, that as he passed the contrey about Hierusalem, he founde in a church a cloth painted, hauing the image of Christ, or of a saynte. And whan I saw (saied he) an ymage of a man hang in the church of Christe, contrarie to the authoritie of the scripture, I cut it in peces, and counseled them to buri some pore dead man therin. And after he wrote to the bysshop of Hierusalem, that he shuld commaunde al the priestes, not to suffer suche images, beyng contrary to our religion, to hange in the church of Christ. Wherby it appeareth that in those dayes ymages were not alowed to be sette vp in churches amonge Christen menne (yea al though it were the ymage of Christe or any sayncte) but that the vsage of ymages beganne after that tyme.

And yf we wyl beleue auncient histories, ymages wer brought into churches, by the pollicye and force of the byshoppes of Rome, many good Christian emperors, withstanding the same to their power. But idolatrie by the byshoppes of Rome preuailed, and seduced many Christen realmes.

Moreouer many images teache nothyng elles but erroneous and supersticiouse doctrine. For what teachethe the picture of sayncte Mychael waying soules, and our lady putting her beades in the balaunce. Forsoth nothing els, but superstitiousnes of beades, and confidence in oure owne merites, and the merites of saints, and nothyng in the merites of Christe.

For wheras oure good workes be not able to way against the deuel, our lady muste laye her beades in balaunce, that is to say, wil workes diuised of oure awne braynes not commaunded of God, and by them to saue vs. Which doctrine is very false and iniuriouse to Christe. What did the ymage of saint Sondaye teache? But that Sondaye was an holye man, accordynge to the which teaching, beggers asked their almes for saynct Sondayes sake. But I wyll leaue to speake of the euell doctrine whiche was taught by images, and I wyll declare vnto you the ymages haue bene so abused, that all the goodnes whiche myght come by theym, was neuer comparable to the great ignoraunce and blyndnes, the superstition and idolatrie, whiche haue been brought in and committed by meanes of them. The whiche abuses good children, your owne fathers, yf you aske theym, can well declare vnto you. For they themselves wer greatly seduced by certayne famouse and notoriouse ymages, as by our lady of Walsingham, oure ladye of Ippeswiche, saynt Thomas of Canterbury, saint Anne of Buckestone, the roode of grace, and suche lyke, whom many of your parentes visitide yerely, leauinge their owne houses and families. To them they made vowes and pilgrimages, think-

yng that God would heare their prayers in that place rather than in another place. They kissed their feete deuoutely, and to them they offred candles and ymages of waxe, rynges, beades, gold, and syluer, abundantly. And because they that so taught them had therby great commoditie, they mainteined the same with fayned myracles, and erroneouse doctrine, teaching the people that God would heare their prayers made before this image, rather than before another ymage, or in another place, wheras the prophete Esay sayth, that God doeth heare those that be truely penitent in euery place alyke. But peraduenture some wyl saye, they dyd neuer teache vs to kneele to the ymage, but before the image. But who I pray you gaue them commission to teache you to kneele before the ymage, yf you make youre praiers to God, why lyfte you not both your eyes and handes to heauen where God is, why loke you rather vpon the walles, vpon stockes and stones, then thitherward where you knowe he is, to whome you make your prayers. What nedest thou which arte the ymage of God, to kneele before the ymage of man.

Again they that be greued with takyng downe of ymages out of the churches, will parchaunce say. We worshipped not the image but the saint, whome the ymage dyd signifye. And who I praye you commaundeth you after this fashion to worship any saint, why shoulde wee geue that honoure to saintes nowe after their deathe, whiche they themselves, whan they were on lyue dyd vtterly refuse? Yf a Christen man althoughe in dede he were a very holy man, and a lyuing saint, should set himself vpon an aulter in the church, you would say to him come down syr, that is no place for you to stande in. And why shoulde than domme ymages stande there, whan they be deade, wher thou canst not suffre the true ymages and membres of Christ and liuely saintes to be placed? Peter refused to be wourshipped

of Cornelius, and likewyse dyd Paule and Barnabas to be honored of men, and the aungel also refused to be honored of a man forasmuche as speciall honoure and seruice, appertaineth only to God. Neuerthelesse in ciuile honor and seruyce, we be subiecte to kynges, princes, parentes, maisters, and al superiors, to honoure and serue them of duety as God of vs requyreth. But al these thinges cesse after their death, and they that wil say, that they nether worship ymages, nor the saintes in ymages, but God onelye in the saintes and ymages, they pretende the same excuse that the heathen idolatrers did. For they sayd lykewyse, that they worshypped not blockes nor stones, but God in theym, and yet thei wer great ydolatrers. But these men that pretende so manye excuses for their ydolatrie (as all ydolatrers euer haue done) yet in very dede they worship not onely creatures but also the ymages of creatures. Whan they knele, kysse, and sense them. For whan they see an ymage of the crucifyx, or of a saint by the way, doo they not bow downe, and put of their cappes vnto it. But they do that (say they) not to the ymage but to Christ. But why than doo they it, whan they se the ymage, and not before? Marye (saye they) for the ymage putteth vs in remembraunce of Christ. But let them truly aunswer this, as they thinke in their hartes. As often tymes as they remembre Christe before they see the ymage, doo they bowe downe and put of their cappes or no? Certayne it is that thei do not, but assone as thei come to the ymage they doo. And therefore in veraye dede, they doo that honor to the ymage, and not to Christ, nor to the saint, whatsoeuer they pretende. But they fantasy som holines or vertue to be in the ymages, specially whan they be set vpon high in the church, the commen place to honor God alone, and therefore they ronne rather to one church than to another, and honor one image rather than another for elles why are not the ymages in the caruers and painters shoppe

as wel kneled vnto and worshipped as they that be set in the church. And yf they dyd their reuerence to Christ and not to the image, seing that Christ is in heauen, to heauen they shuld loke vp, wher Christ him self is, and not gase vpon an ymage. Seyng therefore that it is an horrible ydolatry, to wurshyp the sunne, which is a most goodly creature of God, and representeth vnto vs the wonderfull worke of God. Let euery man consydre how diuyls she ydolatry it is, to worship our awne ymages made by our awn handes.

Yt is not also taught you in all the scripture that you shoulde desyre saincte Rocke to preserue you from the pestilence, to pray to saint Barbara to defende you from thondre or gonneshot, to offer to saincte Loy an horse of waxe, a pigge to saint Anthonye, a candel to saint Sithe. But I shoulde be to longe yf I shoulde rehearse vnto you all the superstitions that haue growen out of the inuocation and praying to saintes departed, wherwith men haue been seduced, and Goddes honoure geuen to creatures.

This was also no smal abuse, that wee called the ymages by the names of the thinges, whome they did represent. For we were wont to say. This is saincte Annes aulter, my father is goone a pylgrymage to our lady of Walsyngame, in our church saint James standeth on the right hand of the highe aulter. These speches, we wer wont to vse, although they be not to be commended. For saint Austen in the exposition of the cxiii. Psalme affirmeth, that they, who do call suche ymages as the carpenter hath made, by the names of those thinges whiche God hath made, do chaunge the truth of God into a ly. It is not also taught you in all scripture. Thus good children I haue declared how wee wer wont to abuse ymages, not that hereby I condempne your fathers, who were men of greate deuotion, and had an earnest loue towarde God, althoughe their zeale in all pointes was not ruled

and gouerned by true knowledge, but they were seduced and blynded, partely by the commen ignorance that rayned in their tyme, partely by the couetuousnes of their teachers, who abused the simplicity of the vnlernd people to the mayntenaunce of their awne lucre and glorye. But this haue I spoken to shewe you how crafty the deuill and his ministers haue been euen of late tyme to allure Christen men to idolatry vnder the pretence and title of deuocion, holynes, and religion, that you being warned of suche abuses may the better knowe and auoide them incase at any tyme Satan or his messengers woulde entyse you vnto suche superstition again. For yf maryners that haue passed the daungers of the seas, and are safelye entred into the hauen, be naturally moued to shewe to suche as sayle to those places, from whence they came, what parrelles they shall passe by, and how also they maye auoid the same. How muche more ought we that haue alredy passed the diepe seas and daungers of superstition, to warne you good children, of these perrelles, and to teache you whiche are nowe (as it wer) entring into the troublesome seas of this worlde how you maye auoide these so great daungyers. And it is veray necessary for preachers at all tymes to admonyshe, exhorte, and cal vpon you to auoid this most haynouse and detestable synne of ydolatrye. For not onelye the prophetes in tholde testamente wer very earnest to cal vpon the Jewes to eschewe this synne of ydolatry, but. thapostilles also be very diligent to dissuade Christen men from the same. And we haue to much experience in the worlde that of ymages commeth, worshippyng of them and ydolatry. For saint Austen vpon the. cxiii. Psalme affirmeth that simple men be more moued and stirred to bowe downe to ymages and worship them, because they haue mouthes, eyes, eares, noses, handes and feet then they be moued to contempne them, althoughe they perceiue they can neither speke, see, smell, feale, nor goo.

It cannot be sayde that ymages be necessarie, for then we condempne the appostilles, and al the holy men in the primatiue church, yea and Christe himselfe also because they vsed no suche thyng, nor yet that they be profitable, for yf they had, either Christe woulde haue taughte it or the holy ghoste woulde haue reueled it, vnto the appostles whiche they did not.

And yf they dyd, the appostilles, were very neclygente that woulde not make some mention of it, and speake some good word for ymages, seying that they speake so manye against them. And by this meanes Antichriste and his holy papistes, had more knowledge or feruente zeale to geue vs godlye thynges, and profitable for vs, than had the veray holy saintes of Christe, yea more than Christ himselfe, and the holy goost. Now foras-much good children, as ymages be neither necessary nor profitable in our churches and temples, nor were not vsed at the begynnyng in Christe nor thapostilles tyme, nor many yeres after, and that at length they were broughte in by byshoppes of Rome maugre themperours tethe, and seing also that they be veri slaunderous to Christes relygion, for by them the name of God is blasphemed among the infideles, Turkes, and Jewes, whiche because of oure ymages do call Christen religion idolatry and wourshipping of ymages. And for asmuche also as they haue been, so wonderfully abused within this realme, to the highe contumelye and dyshonor of God, and haue been great cause of blyndnes, and of muche contention amonge the kinges maiesties louing subiectes, and were lyke so to be still yf they shoulde remayne, and chiefly seing Goddes worde speaketh somuche against them. You may herby right well consydre, what greate causes and groundes the kinges maiestie had, to take them away within his realme, folowing herin the example of the godly kynge Ezechias, who brake downe the brasen serpent, whan he sawe it worshypped and was therefore

greatly praised of God, not withstandynge at the firste, the same was made and set vp by Goddes commaundemente, and was not only a remembraunce of Goddes benefites, before receaued, but also a figure of Christ to come. And not only Ezechias, but also Manasses, and Josophat and Josias the best kynges that were of the Jewes, did pull doune ymages in the tyme of their reygne.

Consider than howe godlye an acte is this to take away so manye ymages, not made by Goddes commaundementes, wherunto contrary to Goddes commaundementes and his honor wer so manye idolatries committed. For vnto Christen princes office, and cure appertayneth the defence of Goddes true word and Christen religion, and to take away all those thinges, which hynder or let true godlynnes and religion, or make trouble and contention, within their realmes. So good children you haue herde the true meanyng of these wordes. Thou shalt make to the no grauen ymage, thou shalt not bowe down and worship the same, the which I pray you graue depely in your memories, that when you be demaunded, what is ment by the wordes heretofore rehersed, you may answer. This commaundement forbiddeth vs al kind of ydolatry as wel bodily as goostly, and inhibiteth vs to geue the honor whiche is due vnto God to any creatur or ymage of creature, but to worshyp God alone. And now note further good children, that to thintent we shuld honore only God, and obey him. He saith that he is the Lorde oure God, in whom be al good thinges, and of whom wee haue all. He saith also that he is strong and of such force, that he can ponishe vs at his pleasure, if we dysobey him. Moreouer he calleth himself jalouse because he can abyde no companion, but as a man, the more pure and chast he is, the more he is greued if he perceue his wife to set her loue vpon any other, euen so is God, who hath taken vs to his spouse, if he se vs defiled with filthy ydolatry. Furthermore he

saith that he wyl reuenge his maiesti and glori, if any man wil translate that, vnto any creature picture or ymage, and that with such vengeance, that it shal extende vnto theyr children, nephewes and nephewes children. Like as on the other side he promiseth his mercye and goodnes to their posterite that kepe his lawe and commaundementes. Employ therfore youre hole hartes and myndes to his preceptes good children, and exchewing al ydolatry or honoring of caruinges or paintinges geue to God only his due honor and glory now and from hensforth world without ende. Amen.

THE SECONDE SERMON.

YE haue herd the declaracion of the first commaundement, in the which we be taught how we oughte to behaue oure selves towards God in our hertes, now foloweth the seconde commaundement which is this.

Thou shalte not take the name of the Lord thy God in vayne, for he shal not be gilltes in the sight of the Lorde, that taketh his name in vayne.

Leui. xliiii.



THIS commaundement good children teacheth vs howe we ought to behaue our selves toward God in wourdes, biddying vs not to speake of the name of God

in vayne or with out great cause, but to vse it only when it tendeth to the praise and glory of God, and to the profyt of our neighbour, that euery man maye perceau by our wourdes and communication, that we in our hartes do reuerently and humbly feare, magnifie and wurship God and his holy name. For by this our good example other men are prouoked and encoraged to glorifie the name of God. And contrariwyse when in scoffyng and iestyng we be light to abuse the name of God, then other men are offended, and therby also are made more vnreuerent toward God and lesse passe of God and godly thinges, and so by this meanes we burden our selues with an other mans synne. For Christ sayeth in the ghospel of Mathew the xviii. chapter. He Mat. xviii. that gyueth cause of offence to any of the weake bretherne, it were better for hym that a mil stone wer hanged about his necke, and so drowned in the botome of the sea, wherfore I praye you, diligently beware, that you gyue no suche kynde of offence to your bretherne, how the name of God is taken in vayne, to thentent you may the soner eschewe this synne. For the name of God is taken in vayne diuerse wayes.

The first is when men gyue the title and name of God, to those thinges whiche are not God in dede. As the heathen did cal the sonne the moone and the starres, goddes, also thei called certen men kinges and tyrannes, goddes and as the Jewes did, which made a calfe of gold and sayed: This is the God whiche brought vs out of Egipt. And this (good children) is so heinous a fault, that God in the olde testament commaunded hym to suffre death that should committe this synne, and yf any citie had so offended, he willed the same citie to be burned and vtterly destroyed, and all that were founde therein to be kylled. Therefore let vs dylygently eschew this offence, or elles God wyll horriblye punishe vs.

The seconde waye of takynge the name of God in vayne, is when we forswere our selues, or sweare deceptfulli, other in comen iudgement, or in oure dayly affaires and communicacion, entendinge therby to deceiue our neyghbour. Wherefore you muste diligentlie take hede that you vse not to swer lightly thorough an euell custome but do as Christ teacheth vs, lette your communicacion be yea, yea, and nay, nay. But when necessite dryueth you to an othe, or the publyke officer commaundeth you to sweare, then be not forsworne, but speake the trueth and faythfullie perfourme and obserue that thing that you haue sworne. And yf it shall chaunce any of you in tyme to come, when you shall come to mans state, to be called to any office in the comen wealth, beware that you gyue no cause nor occasion to othes not necessarie. For whatsoeuer sinne is committed by suche othes, that God doethe impute to thofficer whiche exacteth the same, and not to the subiectes whiche are bownde to obey, not onely for feare of punishmente, but also for conscience sake.

Math. vi.

Thirdely we abuse the name of God not onely in vayne but also veri vngodly, when with horrible cursyng and bannyng by the name of God we wyshe to other the vengeance of God. The whiche syn now in our time is moche vsed. Insomuch that now a dayes you shall heare not onely men, but also women and children outrageously curse and banne both themselves and other, sayinge after this wise. By Goddes soule I would I hadde neuer been borne, or I woulde the grounde should open and swalowe me vp. By Goddes body I wolde thou wert hanged, by Goddes passion I woulde the deuyll had the, by Goddes woundes I woulde it were on a wylde fyre, or suche other lyke deuylshe cursinges, and wishinges which offence is not onely abominable before God, but also so shamefull before the world that it abhorreth good Christen eares to heare suche haynous

blasphemie. For Saint Paul in the seconde chapter of the pistle to the Philippians wryteth thus. In the name of God all knees do bowe downe, bothe in heauen in earthe and vnder the yearth, that is to saye. Not onelye aungelles and men do wourship our Lorde and God Jesus Christe, but also the damned spirites and deuelles in hell, do quake at his name, and by theyr tremblyng do declare that they most reuerently acknowledge the name of his maiestye. But these more then deuylis swerers banners and cursers, without reuerence to the mooste honorable name of God, without curtesy or bowing to him, who with a becke maketh all the world to shake, do blowe and bluster oute of theyr vngodly mouthes such blasphemies as by the same they do not onelye hyghly dishonour God, but also do wishe to theyr neyghbours, all kinde of miseries, plagues and aduersities that can be imagined, whereas our dutye is to loue our neyghbour and wishe wel to him, as to ourselves. Now consider what a great wickednesse it is, to wyshe euyll thinges to men by the name of God, seyng that by thys name we ought to desier and praye for all good thinges, bothe to our selues and to oure neyghbours.

Wherfore when ye heare ani man vsing suche spytefull curses and blasphemies of Gods name, doute not but that he in that deede is wurse then the Deuyll himselfe. For the Deuill when he heareth God named trembleth therat, and dareth not so vneuerently behaue hymselfe to that mooste holy name where as these wretched and most vngodly persones, do shewe no feare nor reuerence thereto at all. But ye good children take hede for Gods sake, that you accustome not your selves to suche kynde of blasphemies. And when you shall heare other out-ragying with suche horrible curses, flye frome theym as frome pestilence, and thynke this with youre selfe. I wyll conuey me out of this naughtie companye, leste peraduenture I also maye be infected with this contagious

custome of swearynge and cursing, and so maye be made at the lengthe more abhominable in this poynt, than is the Deuill hymselfe.

Fourthly the name of God is taken in vayne, when men do abuse the worde of God purposely makynge false expositions vpon holy scripture, and wrestynge the same from the true sense to their euil purpose, or whan men make a trifle or a lawghynge sporte of the wordes of holy scripture, as these papistes do whiche say that thys verse of the Psalme. He shall drinke of the broke by the way, and therfore he shall lyft vp his hedde, is verified of the gose and the gaundre. This abuse doth brede a contempte of the worde of God, and it doeth corrupt or mynish the authoritie of Gods doctrine.

Fyftly they do misuse the name of God, which do abuse it to charmes, witchcraft, sorceries, nicromancies, inchauntementes, and coniurings. And this is not onely a great sin, but a thyng of his owne nature moste vayne and folishe. For perswade your selves this thyng for a suertie, good chyldren, that all kynd of witchecraft is of his own nature nothing elles but lies, gyles and subtilenes, to deceaue ignoraunt and simple men, as many haue proued by experience to their great losse and vtter vndowyng. Wherefore beware of them, beleue them not, do not learne them, neyther feare that an other mans inchauntementes are hable to hurt you. For they be nothing els but the Deuils instrumentes, by the whiche he doth prouoke men to horrible synnes, that the name of God may be blasphemed dyuerse waies, that we may defile our soules with detestable ydolatrie, that one man may suspecte an other, that anger, enuy and hatred myght be sowne amonge men, and that out of this roote might springe vp backbytyng slaunderyng and al myschief. This vice pleaseth well the Deuyll, but God hath forbid it, and commaunded in the olde lawe that

whitches, sorcerers and coniurers should suffre punishment of death.

Wherefore good chylderne, feare the Lorde, and take not hys holy name in vayne, beware of ydolatrye, forswear not, absteyne from othes and curses, refrayne your tongues from al vntruthes, raylynges, skoffes and iestes when you talke of holy scripture or matiers concernyng religion, flye from all kynde of wytchecraft and inchauntementes. For to this commaundement God hath added a special threatenynge, saynge thus. He shal not be giltyes before the Lord that taketh his name in vayne.

Beleue surely good children, that these be veray weyghty wourdes and of great importaunce, and thinke not thus with your selues, what? is this so great a mater? I spake not these wourdes in ernest, but in borde. I pray you for Christes sake do not defende your fault with such excuses, but beware that you take not in vaine the name of God, nether in ernest nor in sport. For the holy name of God is to be wourshipped with all honor and religion and he that doth not obey this commaundemente, hym the Lorde shall not count gylties but shall punishe him greuously. And when God punisheth, he sendeth amonge vs sycknesse, spestilence, hungre, derth, battel, robberies, sedition, manslaughter, and suche like, with these plagues he taketh vengeance on oure synnes. Therefore we ought to feare his wrath, and not to take his name in vayne. Hitherto you haue heard fyue wayes wherby we may take the name of God in vayne, now it shall be declared vnto you how you shoulde rightly and duely vse the name of God. Considre that we be professed into our religion, and baptised by the name of God, wherefore good childerne listen diligently to this lesson, and lerne that we ought to vse the name of God thre wayes, by inuocation and callyng vpon him, by confession of his name and his wound, and by thanks giuyng.

As touchynge the first, we be bounde in all our necessities and parrels to call vpon the name of God, to flye to hym for succoure, with all our hope and confidence, and not to runne to witchecraftes, charmes, sorceries, and suche lyke vanities, for God himselfe saieth, cal vpon me in the day of thy tribulation, I wil deliuer the, and thou shalt glorifye me. Here ye heare good children, that God doth commaunde vs to call vpon him, and not vpon any other creatures besides him, and he saieth in expresse wourdes, cal vpon me in the time of thy tribulation in aduersytye, when thou art in nede and danger. Wherefore no man should dyspaire what soeuer kynde of afflyctions doth chaunce vnto him, but praye for helpe from heauen and cal vpon the name of the Lorde who by his mighty and stronge hande is able, and by his fatherly affection wil deliuer and helpe vs, what soeuer and how great soeuer affliction and temtation ouerwhelmeth vs, and therefore he saieth, I wil heare thy prayer.

Here marke good childerne, that it is your bounden dewtie to praye to God, and that they do sinne heynously whiche do not praye, wherefore ye shal learne the Lordes prayer whiche Christe hym selfe hath taught and apoynted, and ye shal say it dayly. For this commaundemente doth bynde vs to praye, for asmuche as it forbiddeth thabuse of Gods name and commaundeth his name to be handled reuerently and religiously. But we can giue no greater honor to Gods name, then to call vpon hym and with al our harte to praye to him, wherefore they kepe not this commaundement whiche do not daily praye.

Secondarily we must confesse the name of God, that is to saie, we ought openly to shewe and declare our faith and belefe in God and in our Lorde Jesus Christ, and not to denie hym although the worlde woulde hate vs therefore, yea although tyrannes woulde torment vs most

cruelly. For Christ hath comforted vs and sayde. Feare **Luke xxi.** not them that kyl the bodie and haue no power to slaye the soul. And in an other place he sayeth. One heer of your heed shal not peryshe without the wil of your Father, wherefore let vs not be afrayed, but let vs professe openly before all the world the name and worde of God, and our faith. Furthermore (euery man in his vocation) ought to teache and instructe other, that as much as lieth in vs al, maye come to the knowlege of the treuth, and when we do not thus, then we synne and shall be damned, yf we in tyme repent not. For Christ saieth, I say vnto **Luke xii.** you, whosoever confesse me before men, the Sonne of man shall also confesse him before thangels of God. But he that wil denie me before men, shalbe denied before thangels of God.

Thirdly we ought to praise and magnifie the name of God and to thanke him for al his benefites both bodily and gostly, whiche he hath gyuen vnto vs and ceaseth not dayly and houely to powre vpon vs most liberally. For so the Lorde hath commaunded in the Psalme saying, cal vpon me in the day of thy tribulation and I wil deliuer the, and thou shalt honour and glorify me. Here you perceiue good childerne, that God our heauenly Father doth hear our prayers and heapeth vpon vs infinite benefites, for this cause, purpose and intent, that we should be glad and ioyful to praise him, and with al our harte rendre thanks vnto hym. Wherefore when soeuer we praye, before we aske any new benifite, we ought to thanke him for tholde, and to glorifye his name for the great treasures of gyftes heretofore geuen vnto vs.

And by this meanes both he wil be the more willing to heare oure prayers, and also our fayth shalbe the more strengthened and confermed. For when we call to oure remembraunce, how God oftentimes heretofore hath herd our supplications, and delyuered vs out of many and per-

rellous daungiers, we be therby moued lesse to doubt of his goodnes, and stedfastlye to hope, that he nowe also, wyll be as merciful vnto vs, as he was wont to be in tymes passed. Therefore sayeth the prophete Dauid, I wil call vpon the Lord prayying him, and he wyll saue me from myne enemies. Now therfore good chyldren, ye shal learne this lesson and practise it diligently, fyrst of al to prayse and thanke God for al his benefites, and afterwarde to call vpon him in all youre necessities: so God wyll be the more redy to heare youre petitions, and youre fayth also therby shall be the more nourished and increased. For he that wyll trewely and effectually praye, before all other thynges must beleue and perswade himself for a suertye, that God wyll heare his prayer.

Wherefore good children, nowe I praye you learne so to vnderstande this seconde commaundement, that ye take not the name of God in vayne, that ye gyue not yourselues to idolatrie, that ye sweare not customablye nor without a necessarie cause, that ye neuer commit periurie, that you curse no bodye, that ye abuse not the name and word of God to vntruth, vncleane and vn honest communication, that ye applie not your mindes to witchcraftes and sorceries. For these faultes as yet neuer escaped vnpunished before God. Contrarywyse you shall reuerentlye vse the name of God to his glorye and to the profit of youre neyghbour, by calling vpon him, by praying and gyuyng thanks vnto hym, and by open profession of his doctrine and religion.

And when ye shal be demaunded, howe vndrestande ye the seconde commaundemente, ye shall answere. We oughte to loue and feare God aboue all thyng, and not to abuse his name to idolatrie, charmes, periurie, othes, curses, ribaldrie and scoffes, that vndre the pretence and coloure of his name we begyle no man by swearynge, forswearinge and lyinge, but in al our nedes we should cal

vpon hym, magnifie and prayse him, and with oure tongues confesse, vtter and declare our faythe in him and his doctrine.

THE THIRDE SERMON.

A declaracion of the thirde precepte.

YE haue herde howe the seconde commaundemente is to be vnder standed, in the whiche we learne howe we oughte to ordre our selves towarde God, both in hert and in wordes. Now foloweth the third precept, which is this.

Remembre that thou sanctifie the sabboth daye.



Nume. xv.

THIS commaundemente good children teacheth howe we should behaue ourselfes toward God in workes. For when we haue a mynd to serue God and to shew to him as to our Lord and Maker the greatest pleasure that we can, then we muste not chose by thaduise of oure owne imagination, nether this nor that worke, but we muste sanctifie the sabboth, day that is to say employ and bestow it vpon godly and holy workes and busines.

And here note good children, that the Jewes in the Olde Testamente were commaunded to kepe the sabboth day, and they obserued it euery seuenth day called the

Sabbot or Satterday. But we Christen men in the Newe Testament are not bound to such commaundementes of Moses law concernyng dyfferences of tymes, dayes and meates, but haue libertie and fredom to vse other daies for our sabboth dayes, therin to heare the word of God and to kepe an holy rest. And therfore that this Christian libertie maye be kepte and mainteyned, we now kepe no more the sabboth or Saturday as the Jewes do, but we obserue the Sondaye and certayne other daies, as the maiestrates do iudge it conuenient, whom in this thing we ought to obey.

And to thentent you maye the better perceyue suche thynges as shall be spoken herein, consider I praye you howe wonderfull a commaundement this is. When worldly lordes and masters receyue men into theyr seruice, they byd theym not kepe holy day, but they set them on worke and appoynte them diuerse labors to be done for their seruice and behofe. But our Lorde God doeth not so with vs in this commaundement. He biddeth not vs to doo neyther thys nor that woorke, he commaundeth vs not, to gadde hether and thither on pilgrimage, to paynt, gylte, or clothe sayntes images, to set vp candels before theym, nor to exercise anye suche fayned mannes workes and false honorynge of God, (as the deceptefull monkes and friars wer wont to teache vs) but he biddeth vs to rest from labours, and commaundeth vs to kepe holy day. But yet note good chyldren, that when you heare say that God hath commaunded to reste frome workes, you must not gather herof, that you shoulde cesse from suche good workes by the whiche your neyghbour is releued, as to gyue almes to the poore, to preache the worde of God, to instruct the ignoraunt and suche like (for God hath commaunded suche workes to be donne, and he doth earnestly require them of vs) but although we do these workes neuer so diligently, yet by theym we onelye serue and healpe oure neyghbour for Goddes sake. But

when we wyll serue God onely with suche a kynde of worke that pertaineth not to our neyghbour but is propre and seuerall to God alone, than God commaundeth you not to set before your eyes any outwarde worke, but to rest from such workes. For this God requireth of vs in this commaundement.

And now good childerne listen vnto me and you shall know the cause why God doth thus. He is so riche a God and his maiestie is so mighty, that he hath no nede of our outwarde workes nor wourshyppinges. Againe he is sogentle, lyberal and mercyfull, that of his awne accorde he desireth to do good to all men, wherby his name is praysed and honored. Therfore he that wil do pure seruice and honor to God, let hym gyue himselfe to rest and quietnes, not workyng to be made holy by his owne outwarde workes, but let hym kepe holy day, let him suffre the benefites of God to be powred lyberally and frely vpon hym, for to beleue that we receane all good thinges frely from God, and to acknowledge them with a trew fayth, and gladly to prayse and thanke God for the same, is the most excellent and highest honor, that can be yelded to him in this life. But it is not sufficient for vs to kepe the sabboth day. But the Lorde saith. Thou shalt sanctifie the sabboth day, that is to saye, we shall bestowe that day about holy heuenly and godly thinges.

Now yf ye desier to knowe with what holy workes you shoulde passe away this day, you shal vnderstande that we can do no geater holy workes than to heare the worde of God and to learne the trew feare of God, and the right faith in him, and to prepare our selues that we maye worthely be partakers of the Lordes table, therby to receaue great comfort to the quiet of our consciences and confirmation of our faith. And moreouer on such dayes cheffy we ought in fayth and spirite feruently to pray to God, to gyue vs all good thinges that we lacke and haue

nede of, and to defende and deliuer vs from all yl thinges. And thus prayng we shal not faile to be hearde.

These be the chiefe holy day workes, by the whiche God rather serueth and worketh for vs then we for him. For when he by his mynisters causeth his wourde to be preached vnto vs, when he distributeth to vs ineffable gyftes of his sacramentes, when he heareth our praiers, he is rather beneficial vnto vs then we be to him. Therefore the effecte and summe of this commaundement is as God shoulde say thus. Good childerne, wil you serue me, and do that thing that may please me, then truste not in your awne workes, nor put your confidence in theim. For I haue no nede of your labour and workes. Come hyther I wyll teache you what ye oughte to beleue and to do, I wil comforte you with the maruelous gyftes of my sacramentes, I wil heare your praiers, you can not giue to me greater honor, then to repayre to me, and to suffer me that I maye power my benefites vpon you, that you may acknowledge me to be your Father, that you may cast your hole affiance in me, and that you maye loue me as chyl-dren loueth their fathers and mothers. But of this mater you shal heare more in the Crede or articles of the faith.

In the meane tyme you shall specially marke, that although euery man hath nede to labour daily for his dayly fode, yet God hath gyuen vs sabboth daies or resting tymes, in the whiche he hath commaunded not onelye the maisters themselues but also their seruantes and cattell to cesse from bodily labores. And yet on those dayes he fedeth vs aswel as on the workyng daies. By the whiche, he signifieth vnto vs, that although we toyle not continually vntil we be wery, yet he wil gyue vs aboundantly al thinges necessarie, when we obey his will, and first of all, seke the kyngdome of God, that all other thinges may be gyuen vs.

Hitherto good children you haue bene taught in what holy workes you ought to spend the sabboth day, now it

shall be declared vnto you, how great a sinne it is, not to sanctifie the same. The whiche synne is then committed when we vpon the holy dayes do not heare with greate diligence and reuerence, sermons and the most fruteful woorde of God, when we do not gyue our myndes to prayer, and other godly workes, but to idlenes, eatinge, drynkyng, banketyng, dauncyng, lechery, dicing, cardyng, backebytyng, slaunderyng and other vngodly workes. For the which abuse of holy daies God is grievously prouoked and punisheth vs greuously with dyuerse kyndes of plagues, but specially with nede and pouertie. For so God threateneth in the. xxviii. chapter of Deuter-^{Deut.} onomie, that men shall labour and toyle bothe daye and ^{xxviii.} nyght, and yet shall not be able to worke themselues out of pouertie. And it is no meruell. For when God gyueth them restyng dayes, they doo not sanctifie the same, they do not heare the worde of God, nor pray to him, but wickedly dispise God and his honor, spendyng the sabbboth daye in the aboue named synfull and vngodly lyfe. wherfore God iustly punisheth them in pouertie. But peraduenture you wyl say God dothe not punishe all the breakers of this commaundemente with nede and pouertie. Trueth it is in deede, some there be whiche God doeth not punishe in this lyfe, but defferreth theyr punishment vntill the houre of death, when they be vtterly forsaken of hym, (whiche is a payne most horryble) and euerlastyngly condemned if they amend not in due tyme. Therefore good children eschewe these sinnes, that be so heynous in the sight of God, sanctifie youre sabbboth daye, be desirouse to heare the woorde of God, praye continually, and giue thanks to God for all his benefites. In so doying you shall surely please hym, and he shall sende you his grace, fauour and blessinge that all thing maye prosper wyth you, that you maye with ioye and gladnes serue your Lorde God, and enioy many sabbthes or restyng dayes. For God is wel content that we haue many

restynge dayes, so that we spende them well in holy and godlye exercises, and cause not only our bodyes to rest from labours, but also oure myndes from sinne. For we must kepe the sabbothe daye not onelye with our bodye but also with our hartes and myndes, which we do, when we bridle our owne wil and fleshely lustes, and with all reuerence humble our selues to Goddes wyll, so that when we rehearse the Lordes prayer, we maye saye trewly and hertely: Thy wyll be donne in earth as it is in heauen.

Essa. lviii. For so God testifieth by the prophet *Essaie* in the. *lviii.* chapiter sayng, yf thou wilt abstayne from doying thy wyll on my holy daye, then thou shalt be called a plesant sabboth day, that is to saie, when we submit our wil to the holy wil of God, and patiently suffre those thinges whiche he worketh in vs and willeth vs to suffre, then we shall trewly kepe the sabboth daye and therin laude and praise our Lorde God. For this is no true keepyng of the sabboth daye, when the bodie cesseth from labors, and in the meane season a mans mynde is holly occupied howe he may deceaue his neighbour, how he maye obtayne his pleasures, howe he may reuenge himself on his enemyes. Or els when a mans hart boyleth with murmurynge, grudgyng and impatiencie, and doth not obediently bende him self to the wyl of God, nor paciently suffereth his workes, but tosseth and turmoyleth it himselfe with his awne cares, thoughtes and compassynges. For when shall suche an hart kepe a sabboth or resting day, or earnestly praise God? wherfore let vs lerne to kepe holy day not onely from bodily labors, but also from all euell thoughtes and carnal desiers. But these matiers (good children) peradventure doth passe your capacities. For men haue busines ynough al their lyfe tyme, perfetly to learne and practyse this lesson, wherfore at this time I wil require no more of you good childerne, but only to beare away this plaine and short instruction, that the cheuest worshippynge of God standeth not in outwarde

workes, but when we keape the sabboth daye as well with mynde as with bodie, when we heare the worde of God, when by praier we call vpon his name, and be partakers of his sacramentes. By which thinges we be monished, instructed, strenghtened and defended to be the more constante in our faith. And this is the trewe sense and meanyng of this precept. Wherefore good children marke it wel I pray you, and when it shal chaunce you to be demaunded, how vnderstande you the thirde commaundement? Ye shal answer, we ought to feare and loue our Lord God aboue all thinges to heare diligently and reuerently his holy worde and with al diligence to folow the same.

THE FOURTH SERMON.

A declaration of the fourth commaundement.

YOU haue hearde the thirde commaundement wherby we learne howe to vse oure selues towards God in oure deedes and workes, now foloweth the fourth commaundemente whiche is this.

Honour thy father and thy mother that thou maist leade a long lyfe in the land whiche the Lord God shall giue vnto the.



Gene. v.

THYS good chyldren is the first and chief commaundemente of the seconde table, whiche doethe teache vs, how we oughte to behaue oure selves towarde our neyghbour. And thys commaundement speaketh of the most excellent and most deare personages vnto vs that lyue vpon the yearth, as of our parentes and rulers of the commen wealth, and it teacheth howe we should order our selues towardes theym, that is to saye, to honoure and dreade them. It entreateth of no small or trifelyng thinges, but contayneth matiers of verye greate importaunce, and it gyueth great wysedome to all them that do rightlye vnderstande it. Wherefore good chyl-dren lysten to it dylygentlye, that you maye knowe the trewe meanyng therof. And firste of all ye shall vnderstande, that God dyd gyue vs these Ten Commaundementes for thys cause that by them we myght learne what doth please him. For this is a doctrine most certaine, that we vpon earth can interprise or worke nothyng that maye better please him, than to kepe his commaundementes. And they be most foles of all, that go about to serue God and winne his fauour with suche workes as he himself hath not commaunded. For of suche Christe sayeth Math. xv. in the xv. chapter of Mathewe. They wourshippe me in vayne with the commaundementes of men. But thys we maye be sure of, that it pleaseth God that we should honour our father and mother and obey them. And for this cause, all the workes also whiche they commaunde vs to do, do please God, yea the most vyle workes that they appoynt vs unto, as to swepe the house to poure water into the lauer and such like. Now this is a very great comforte for vs to know for a suertie that these small and druggynge workes do highlye please God, because in doying them we obey our parentes. Contrary-wise those kyndes of wourshyppynge God, those ceremonies and wourkes whiche be donne to please God without his commaundement and besides his wourde, do nothyng

at al please him, although the world do neuer so highly esteeme and praise them. For it is the commaundement of God, onely and nothyng elles that maketh our workes holy and precious in his sight. Nowe here God commaundeth vs to honor our father and mother, that is to saye, to stande in awe of them, willyngly to obey them, to loue them and haue them in reuerence, and to helpe them with all the meanes we can. For these wourdes, honor thy father, and mother, do containe al these thinges. And we be bounde to yelde unto them this honor, forasmuche as God hath gyuen them vnto vs as masters, tutors, gouernors, and rulers, in his stede, and by them hath powred vpon vs many high and great benefites, wherby we be most streyghtly bound to honor them and not to dyspise them. But when we do not feare them, when we lightly regard them, when they be angrye wyth vs, then we dispise them. And this is a verry haynous synne before God. For in no wyse we shoulde contemne them, but ought to take very great heede that we displease them not, no not in trifelyng thinges. Also when we do not obey them wyllynglye, then also we dyspyse them, for he that doth not obei his father and mother, he is a presumptuous person, and thinketh himselfe wiser or better then they, and this is a greate contempt and an heynous synne before God. Wherfore good children do not so dispise your fathers and mothers, but obey them with all your harte, and be subiect vnto them. Furthermore when we do not loue our fathers and mothers, then it is not possible that we should hartely honor them, wherfore we must beare an heartie and feruente loue towardes theym, speciallye, seyng that God hath thorowgh them poured so manye benefites vpon vs, as we shal declare more at large herafter, besides this it is our bownden dewtie to vse all kynd of gentlenes and lyberalytie towardes our fathers and mothers and in all thinges to shewe kindnes vnto

them before all other parsons. For when we do any pleasure to other men, we loke that they shoulde thanke vs for the same. But of oure fathers and mothers, we oughte to loke for no thanks but without benefites we must honor them, that is to say, we must ordre our selues towardes them, no otherwise then we woulde do towarde kinges, princes, and lordes, to whom when we offer any presente, we thynke not that they be bound to render vnto vs any great thanks for the same, but we humblye fall on our knees before them, instantly desiring them, that they wyl vouchesafe to take in good parte so smal a gyfte, wherein we declare oure good wyll farre to passe oure habilitie, and wyth all reuerence we sue vnto theym, that of theyr clemencye they wyl accept our good hartes and myndes. On this fashion we ought to behaue ourselues towardes our fathers and mothers, and when so euer we be able to do them any pleasure, we must honour them after the sayde maner, and reuerentli beseche them, that they wyll take well in worth suche small tokens of our deuty and loue towardes them. For we can not rendre unto oure fathers and mothers any gyft or presente so weyghty that shal be able to counterpoyse the kyndnes which they haue deserued at our handes, or can in any part recompense the great goodnesse and benefites whiche they haue heaped vpon vs without nombre.

So good childerne note well I praye you what is ment by this worde honor, whiche in this place comprehendeth feare, dreade, reuerence, obedience, and loue towardes our parentes, and that it is oure dewtie to lade them with all kindes of gentlenes and lyberalitie. And when we haue donne all that we can do, yet not to loke for thanks againe at their handes, but rather to thanke them, that they would vouchesafe so gently to accept our smal benefytes. For God hath appointed them to be our maisters, tutors, and gouernors, ouer vs,

wherfore of dewtie we owe vnto them this seruice and obedience. And onlesse we ordre our selues to our parentes after suche maner as is before rehersed, God wil be greuously offended with vs, and sore punishe vs. As it is plainly declared in Moses law in the. xxi. chapter of Deut. xxi. Deuteronomie where these wordes are written. Yf a man haue a frowarde and stubburne childe, which wil not heare his fathers and mothers commaundement and beyng corrected disdaynes to obey them, they shall take him and bryng him before the iudges of the cytie, and shall saye thus. Thys oure sonne is stubburne and disobedient, he wil not heare vs, nor be ruled by vs, he is a ryoter and lyueth vngodly. Then all the people shall stone him to death, that this myscheuous wede may be weded out of the congregation, and al the people may heare of his punishment, and feare to committe lyke offence Hereby you may learne good children, how greatly thys synne dyspleaseth God, seyng that in hys lawe he hath appoynted so paineful a punishment for dysobedient children. Hitherto you haue herde what it is to honor your parentes, now heare also the cause why God hath so diligently commaunded this thinge. Our Lorde God hath gyuen vs so many benefites by our fathers and mothers that no tongue can worthely expresse them. For God veseth our parentes as his meanes by whome he gyueth vs lyfe, breth, fode and al thinges necessarie to the maintenaunce of this lyfe. Therfore we ought to wourshyp them, as the chosen instrumentes of God. And forasmuche as God himselfe is inuisible to vs here in earth, whom we nether se bodily nor heare his voice, therfore he hath appoynted our fathers and mothers in his stede to talke with vs, and to teache vs what we ought to do, and what to eschewe. Euen as the scholemaster doth oftentimes commit his scholers to his vscher, that he in the scholemasters absence may teache and go-

uerne them, and hym they ought to reuerence and obey. And as the scholemaster doth sharpely correcte and chastiseth those schollers that wil not be ruled by liis vscher, so God wil greuously punishe those children, that doeth not obey their fathers and mothers. For he hath appoynted them to be his deputies and vschers in the education and gouernance of vs his children. For God is the cheffeste worker and maker of all thinges, he is the highest scholemaster, and our fathers and mothers are the instrumentes and toyles, wherby God doth worke vs, make vs and fashioneth vs. For God is the eternall and moste maruelous Creator, and he dayly doth create. But when he entendeth to make man, he maketh him not now a glod of earth (as he did when he first made Adam) but he vseth our parentes to this straunge and wondreful worke and maketh vs by them. And this is the first and greatest benefite, that God by our parentes, doth gyue vs both bodye and sowle. And after that yonge chylderne be borne into this world, we se how they lie certen yeres crying in their cradels, not able to helpe themselues. At what tyme excepte God did nouryshe vs by our fathers and mothers, ther wer no remedie but that we muste neades peryshe. And when God doth intend to feade vs in our cradels he doth not sende downe breade from heauen (as he did manna) but he wonderfully filleth our mothers dugges full of mylke, wherwith she may gyue sucke to vs, and also he sendeth to oure fathers sufficiente riches wherby they maye brynge vp their chylterne. And this is the seconde benefite, that God, by our parentes doth nurse vs, feade vs, and bryng vs vp, more tendrely then the henne doth her yong chekyns. Furthermore God sendeth vs Christian parentes, which cause vs to be baptised and grafted into Christ, and to be made the children of God. For yf our parentes were not christened we were lyke to be

wrapped in continuall blindnes and errorrs. (For you see no Jewes children come to be baptised) and if we should haue heathen parentes and dye without baptisme, we should be damned euerlastingly. And in case we died not in our infancie, yet we shoulde be vngodly brought vp in thouses of heathen and vnchristened parentes, and should be taught euen from oure tendre age, to hate and dispise the trew faith of Christ as we may see an example by Turkes and Jewes children, whiche vehemently hate the fayth of Christ, and amonge ten thousande of them, scase one desireth to be baptised. And this is the thirde great benefit, that God by our parentes doth bring vs to baptisme, and to Christ his church, and doth plant in our hartes an earnest loue to-wardes Christes religion, that wyllingly and gladly we become Christians.

Besides this when we be growen to suche age, that it is tyme for vs to go to schole then God teacheth vs by our parentes his most excellent doctrine, that is to saie, tharticles of our faith, the ten commaundementes, and the Lordes prayer. Furthermore our parentes do teache vs the nourtire and ciuilitie of good maners, that we maye proue gentle, quiet and faire conditioned, and suche with whom, honest men wyl be gladde to kepe companye. From our parentes we haue oure countrey, (the whiche nothyng is more pleasant vnto vs) and the fredome fraunchesies and lyberties of the citie in the which we wer borne. Our parentes also leaue vnto vs oftentimes great plentie of riches and landes for our inherytance. They also teache vs diuerse waies of marchaundise, many handycraftes and al kyndes of sciences, by the which we may honestly and in the way of treuth get our lyuynge here in this worlde. And althoughe they be compelled of necessitie oftentimes to vse the aide and helpe of schole-masters, and other connyng men in diuerse kindes of faculties, yet because all these thinges be done at the com-

maundement, costes and charges of our parentes, therfore we ought chiefly to thanke theym for all these benefites. And this is the fourth benefite, that God by oure parentes doth teache vs the trew knowledge of hym and his word.

Now these be the chiefest causes good children, why God hath commaunded vs to honour oure parentes. And suerly they be cruell children, that do not this, seyng that they haue receyued of theyr parentes so great an heape of benefites. And trewly they were wourthy to be stoned to deathe as stubburne children were wont to be in the Olde Testamente.

Wherefore good children, obserue diligently this commaundement that you be not disobedient nor vnkynde, but honor your fathers and mothers. And here you muste not thynke that you owe this subiection onely to your fathers and mothers, but the same obedience and honor is dew also to all them whose helpe and labour your parentes doeth oftentimes vse in gouernyng and teachyng you. Of the whiche sorte be youre tutors, scholemasters, preachers, pastors, and curates, youre masters that teach you your craftes, and also the maistrates, and common officers, for the holy scripture doth call all these fathers. And therefore when God sayth: honour thy father and mother, he comprehendeth within the boundes of thys commaundemente, all those parsons before rehersed. And this is done for these considerations. For when the parentes do lye on theyr death bed then in theyr laste wil or testament they assigne and appoynt to theyr chyldren that be of nonage tutors, gardians, or gouernours to whom they resigne all theyr iurisdiction, which they had of God gyuen vnto theym ouer theyr children. To suche tutors or gouernours children ought to be obeydient and honour them. For suche be lefte vnto theym in the steade of theyr parentes and they nouryshe theyr pupylles or wardes

and make much of them, and se that they be honestly brought vp in vertue and learnynge, and shall make a rekenyng for the same both before God and the worlde. Furthermore when that our parentes eyther be not able sufficientlye to teache vs in their owne parsons, or haue not conuenient leysure to do the same, then they committe vs to scholemaisters, preachers, pastors and curates, and make thyem theyr deputies. Therfore it is the deutie of children, reuerently to obey theyr teachers and curates. For saynt Paule sayeth. The elders that 1. Tim. v. rule well, are worthy of double honour, specialli they that labour in the worde and teaching. And saynt Peter sayeth. Obey them that are appoynted to gouerne you, for they do wake and watche for your soules, as men that shall make an accompt for the same.

Also it happeneth oftentimes, that parentes do put theyr children to other, either because they themselues are not able to fynde them, or teache theym handye craftes, or the arte of marchandyse, and when this chaunseth, then it is the offyce of chyldren to obey in all thinges and to honour euen as theyr parentes, those to whom they be thus committed and with whom they dwel. For vnto such theyr fathers and mothers haue gyuen their power and authoritie. Therfore saynte Paule sayeth. Seruauntes be obedient vnto youre mayes- Ephe. vi. ters as vnto God, and so forth. But when children grow to mannes age, and then refuse to be ruled by their parentes, masters, teachers and curates, and begynne to waxe wyld and wanton and to hurte other, then the comen officers ought to chastise them. And the magistrates and superiour powers ought to be honored and feared, euen as our fathers and mothers. For by them we be defended from our enemies, of theim we receaue lawes and statutes wherby we may liue in peace and quietnes, wherefore we ought to be glad and willynge to paye to them tribute, taxes, tollages and subsidies, wherby they

may be the better able to maintaine the tranquillitie of the commen welth. Learne therfore good childerne, that they be not onely called oure parentes, of whom we are begotten and borne, but they also be called to the honor and tytle of this name, whiche helpe them to bryng vs vp in vertue and learning. Suche be they whom we cal our tutors or gardians, teachers, masters, curates, and officers. Also this worde, honor, doth not onely containe the outwarde gesture of makyng cursey and puttyng of the cap, but they do trewly honour their parentes, whiche do feare and loue them, highly esteme them, gyue place to them, and rendre vnto them all kynde of gentilnes and liberalitie, and yet do not obbrayd them, or cast their gyftes in their teath, but do confesse that stil thei be in their parentes dette, and as yet do owe them greater thinges. And this is a great poynt of wisdom, yea in worldly policie, to acknowledge that of bounden deutie we owe to these persons aboue rehersed honor and reuerence, and that God is highly pleased with this kynde of sacryfice. And that he doth sende vnto vs by these men innumerable benefites, wherefore yf you wil be counted good and godly childerne, and please God, then kepe this commaundement, obey your parentes and euery commen officer, feare them, be obedient to their lawes and statutes, be subiecte vnto them in all thinges. Notwithstanding yf the commen officer do byd you do any thinge expressely agaynst God, then you may not obey him, but say with the apostle Peter, we must obey God rather then men. And beware good children that you dispise not your parentes, or vncurtesely entreat them, because perchaunce thei be simple men, rude, vnlearned, poore, weake, feable and impotent by the reason of their olde age. For of what soeuer state condition or qualitie they be, yet by them God hath gyuen vs our lyfe, he hath ordained them to be our gouernors, and (as I haue declared heretofore) by theym he hath sent vs infinite

Actes, 5.

benefites, wherefore we ought to honor them, obey them, to be willyng and redy both to learne and do that whiche they commaunde vs, and to eschew those thinges which they forbid vs. For this obedience pleaseth God and is a most acceptable honoring of him. Take hede also that you refuse not nor grudge to do such thinges as thei shal commaunde you, nether that you play the truans or runne awaye from your teachers, maysters or other artificers into whose house tuition and custodie your fathers and mothers shall committe you. For this is a great synne before God, the which shal not escape vnpunished. But specially you must eschew this most detestable kynde of disobedience (which now a daies is very comen) that you intangle not your selues with mariage without the knowlege and consent of your parentes. For this is a point not only of notable disobedience, but also of great folyshenes. For what is more miserable or can trouble a man more in this world, then a mariage euel matched and vnmety coupled. This is that greffe and punyshment that dayly troubleth and scourgeth vs all our lyfe tyme, from the whiche ther is no meanes to escape but by death only. And it is to be feared, when we go aboute to marie ourselues, not makynge our parentes priuie to suche contractes or bargaynes but contemnyng their auctoritie, that God wil not prosper such mariages, nor giue therto his fauour and blessing. But if you wil kepe Gods commaundementes, and honoure your parents, then God wil loue you, and powre his giftes vpon you most abundantly. Now good children you haue herde what you ought to do, I praye you be willing to performe that thing, which your bounden dewtie requireth of you. For sainte Paul saieth, that this is the first or chiefe commaundemente hauynge a promyse annexed vnto it. For herin God doth promyse, that he whiche doth honour his father and mother, shall lyue a long lyfe, and shal abyde in his natie countrey. And he that doth not honoure

them, shalbe dryuen out of his countrey, and shal shortly dye. And surely this we proue to be true by dayly experyence. For when childerne be wanton, wilde stiffe-necked, stubburne, and refuse to be ruled by their parentes and scholemasters, or do not serue their maysters truly, when thei wil not haue in reuerence their preachers and curates, or do not obey the common rulers, then God scourgeth them, some with one punishment, some with an other. Some is maymed, some leaseth an eye, one hath suche a fall from an horse that lyeth for starke deade, an other is drowned. And here I wyl not speake of those vnthrifty young men whiche be pickers of quarrels and in their wylfulness thone slayeth thother. But yf perchaunce these dysobedient childerne escape punyshmente in theyr yought, yet when they come to mans state, and kepe howses of their awne, then commonly suche children do not auoide this threat and indignation of God. For then many times they runne into suche dette, that they be compelled to forsake their natieue countrey, and to flye into sanctuarie, or elles to wandre in straunge regions lyke banyshed menne, farre from their kynsfolkes acquaintance and frendes, where no man doth helpe them, trust them, or haue pitie of them. And many of them, whilest they go about to auoide extreme pouertie by lying, stelyng, robberyng, and other il meanes are cast in prison and afterwarde hanged. These and suche lyke paynes men do wourthelye suffer in their age, whiche in theyr youth dysdayned to folow the counsell of theyr parentes.

Wherefore good children, obey youre parentes and maiestrates, then you shall proue wise men, able to helpe both your selues and other. Then God shal blesse you, that you may longe continewe in the contrey wherin you wer borne and bredde, and dwell amonge your parentes, brethren and sisters, frendes and acquayntaunce many yeares. Then extreme pouertie shall not oppresse you,

wherby you should be compelled to leaue your countrey, neyther the rages or parrels of warre shall dryue you out from thense, so many and so great benefites hath God promysed to obediente children. And there is no doubt, but that he will perfourme that thing whiche he hath promised. As we feale by experience, that as long as we obey our parentes, and suffer our selues to be gouerned accordyng to Gods wyll, so long we be brought vp in the feare of God, to our great commoditie and profit. And this is the true meanynge of the fourth precept, whiche I pray you depely to prynt into youre memories, that when you shall be asked how you vnderstande the fourth commaundement, you may answer, we ought to loue and dreade our Lorde God, and for his sake to honoure oure parentes, teachers masters and gouernours, to obey them and in no wise to dispipe them.

THE FIFTE SERMON.

An exposition of the fifte commaundement.

Thou shalt not kill.



Gene. iii.

IN the former sermon it hath ben declared vnto you, how you shoulde vnderstande the fourth precept, in the which you haue learned, how you must behaue your selues towards youre fathers and mothers and all com-

men ministers in the publyke weale. Nowe foloweth the fift commaundemente. Thou shalte not kyll. Whiche teacheth vs howe we oughte to ordre oure selues towardes eche of oure neighbours, that we hurte them not, nether in theyr goodes, nor in theyr lyfe. For among al worldly goodes, and bodely gyftes, there is none more precious then health and lyfe. Therefore God before al other damages and hurtes doeth chiefly forbydde this, that we kil not our neyghbour. And this commaundement doth not onely restrayne our handes from kylling with violence and forse, but it forbyddethe also all angre, enuie, wrathe, hatred and malyce, that we be not manquellers

Roma. vii. neyther in harte, wound nor deade. For the lawe is spirituall (as saynt Paule sayeth) and requyreth of vs obedience, not onli in outward worke but also in thaffection of hart and inwarde motions and most secret senses of the same. And it is an hye wisdom, to looke in the botome of this commaundemente, and rightly to vnderstande the same. Therefore our Lorde Jesus Christ dyd expounde this commaundement, his own selfe, lest we should erre and falsely vnderstand it, as the Jewes dyd, for the Jewes thought, that as long as they had refrayned theyr handes from kylling and slaying, so long they had kept this commaundement. And although theyr hert had bene full of hatred, enuie, and malice towardes their neighbour, and with contumelious wordes or dedes hadde gyuen occasion of manslaughter, yet thys they counted for no syn, and their scribes and pharises did so teache them. Therefore Christ in the fifte of Mathew sayth. Uerely I saye vnto you, excepte your righteousness exceed the righteousness of the scribes and pharises, ye cannot entre into the kyngedome of heuen. Ye haue heard that it was sayde vnto them of the olde time. Thou shalt not kyll. Whosoeuer killeth shalbe worthy to be iudged. But I say vnto you, that whosoeuer is angry with his brother, shalbe worthy to be iudged.

Math. v.

Here you see good children, that Christ doth as earnestly forbydde hathered, angre and enuye, as he doeth bloody manslaughter. For he that is angry with his neyghbour, killeth hys neyghbour in harte and wyll and breketh this commaundemente of God, thou shalte not kyll. And marke well good children, that he sayeth not, thy hande shall not kyl, or thy sworde, spere, or gunne shall not slaye. But he sayeth, thou shalt not kyll, that is to saye, thou whiche art made of body and soule, shalt neyther kyl with any of thy bodely members, nether yet with thy inwarde mind or wyll, neyther with woorde nor deede. But here peradventure some wyll saye. What thinke you syr of traytors, commen theues, robbers and murtherers oughte not suche to be kyllled? I answere that they ought to be kyllled, but yet God sayeth, thou shalt not kil, thou shalt kepe peace with al men. Who then shall kyll suche malefactors? Leaue punishement to me (sayeth God) and I wyll reuenge. God himself wyl do execution vpon such open transgressors of his lawes. And therefore here in this worlde, God hath ordeined vnder him kinges, princes and other maiestates, and hathe gyuen them theyr swordes to this vse, that thei should be his deputies in kylling suche offenders. And when suche commen gouernours do their office in punishynge open malefactors, then they do a true honoure and seruice to God, and are hys ministers, as saint Paul sayth to the Romaines. The maiestrate is Goddes offycer. *Roma. xiii.* And when the publike minister doeth kill an open transgressor, we oughte to thinke that God killeth hym, forasmuche as the offycer doeth the same by the commaundement and ordynance of God. Wherefore good children, although menne do neuer so greate wronge vnto you, and hurte you ether in your bodies or goodes, yet take it paciently, reffrayne your handes from bloodshedyng, strike no man violently, but committe the matter to God. For he hath saied, leaue vengeance to me

and I wil reuenge. But ye in no wyse must kil, nether in will, word, nor deade. For there be diuerse wayes to count murder. The first is when with any kynde of weapon, or violence we slay our neyghbour, as theues do by the hyghe wayes. Also yf we gyue any commaundement or counsell, that oure neyghboure shoulde be slayne by other, or yf we spreade abrode any euel brute or slaunder of any man, by occasyon of the which he is put to deth. Furthermore we kyll, when ether with worde or deade, we may, and do not, deliuer hym whome other men entende to kyll. And when we see our neyghbour in peryll of lyfe, and do not helpe him, but suffer hym to dye for hunger, to be drowned, or burned. Besides this we be manquellers when we beare angre, hatred and malyce, agaynste oure neyghbours, and when with greate angre and furye we do rayle on him, curse him, and wishe vengeance to lyghte vpon him. For whersoever angre, hatred, enuye, and malycyousnes reyneth, there is manslaughter, whiche althoughe it be not performed in dede with the hande and sword, yet it is done in hart, mind and wyll. For as fyre kyndled with a little sparke, doeth oftentimes greate hurte and damage, and can not easely be quenched, so whan the sparkes of angre, hatred and enuye do set on fyre mans hearte they do oftentimes prouoke more hurte than euer a man thoughte, and some time they styrre to committe suche offences, as in all his lyfe he neuer thought vpon, and for the whiche afterwarde he soroweth all the dayes of his lyfe. So that the wel and spring of manslaughter, is malice and enuye. And therefore sayncte John in his Epistle sayeth. He that hateth his brother is a manqueller. And Christ saieth. He that is angrie wyth his brother is worthy to be iudged. For to be angrie is with the herte to kyll. Wherefore that commaundement that sayeth, thou shalte not kyll, doeth also forbyd to be angry. Furthermore Christ sayeth, he that sayeth to his brother Racha, that

is to saye, he that with voice or gesture sheweth anye token of an angry herte, is worthy the sessions, but he that sayeth, thou foole is worthy the fyre of hel. In these sentences our master Christ teacheth vs, that in wordes is manslaughter committed, when we vtter the poyson of our herte with any suche woordes wherby the venome of oure herte is perceyued. But when we burst out into suche raylynge, slaunderouse and contumelious wordes agaynst any man, that he maye lese therby his estimation or good name, then we be more heynous murderers. And here also Christ teacheth vs, howe greuouslye we shall be punished both in this life and in the life to come, yf we dyspise this commaundement of God. For he doeth not only say, he that killeth, but he also that is angrie with his brother, is worthy iudgement, that is to saye, is gyltye before God of so greate a cryme, that he hath deserued to be arrested, violentlye to be drawen in to the place of iudgement, and there openly to be accused and arrayned of the same. But he that with voyce or gesture dothe vtter the malice of his hert, is worthy the sessions, that is to saye, he hath committed so greuous an offence in the sight of God, that it is not nowe necessarie to empanel a quest to inquire whether he hath deserued punishment or no, forasmuche as his offence is manifest, but the greatnes of the synne hath onely neede of a session or a nombre of iudges, to determine how greuously such an offender ought to be punished. But he whiche inflamed with angre calleth his neighbour by such opprobrious wordes, that his estimation and good name is hurte and decayed, he is worthy hell fyre, that is to say, he hath synned so heynously, that he hath deserued tormentes both in this world and in an other worlde, except he repent in tyme, and obteyne hym pardon by the passion of Christe. But most of all, kylling with the hand and effusion of bloud shall be punished wyth moste greuous paynes, bothe in this

Gene. ix. lyfe and in the lyfe to come. As oure Lorde God declared to Noe saynge. I wyll requyre youre bloode of the handes of all beastes, and of the handes of man. For who so euer shedeth mans bloode, his bloode shall be shed agayne. And in case the manqueller escape mans handes, and punishment of the commen offycer, or yf they that haue Goddes sworde in theyr handes, be negligent in doynge theyr office, or wyl be blynded with affections and corrupted with monie, yet God wyll not let manslaughter to escape vnpunished. For he hath sayde, that he himselfe wyll inquire of bloodshedyng and syt in iudgement vpon manquellers. As it is playnly declared vnto vs by the horryble example of Cain, who kylled his brother Abell. For not onely in this lyfe God dyd so sore punishe him, that his conscience was vexed with suche vnquietnes and horryble feare, that all hys bodye shooke and trembled mooste pitifully, and he could abid or rest in no place but lyke a banyshed man or runne agate wandered euery where, but also now after this lyfe he is cursed of God, and damned for euer. This fearfull payne (good chyldren) ought to warne vs to be diligent in kepyng this commaundement, that we kyll not, neyther in wyl, worde nor dead, but contrarywyse to endeuour our selves to practise Christes lessons, who hath taught vs gentylnes, mildnes, longsufferance and pacience. For he saith. Blessed ar they, that suffer persecution for rightousnes, for theyrs is the kyngdom of heauen.

Wherfore good children, marke earnestly what God here commaundeth. Ye shal not (saieth he) be angrey, but loue your enemies, ye shal not slaundre or backbite other, but speake wel euen of those that hate you, accordyng to the commaundement of Christ. Yf a man strike the on the cheke, resist not, but whosoouer shall gyue the a blow on the right cheke, turne to hym the other also. And if ani man wil sue the at the law, and

take away thy coat, let him haue thy clooke also. And whosoever will compell the to go one myle, go with him twayne. Do good to them that hate you, pray for them that hurte and persecute you, that ye maye be the children of your Father which is in heauen. All these are the wordes of Christ. And yf perchaunce we haue donne any manne wronge, or prouoked oure neyghboure to angre, then with great diligence we ought to laboure, that in al hast and spede we maye be reconciled. For Christ saieth. Yf thou offrest thy gyft at the aultre, and ther remembreth that thy brother hath any thing against the, leaue there thyne offeryng before the aulter, go thy waye, and first be reconciled to thy brother, and then come and offre thy gyfte. Oblations and sacrifices wer in tholde testament a very commendable and an highe kinde of worshipping God (For asmuche as he hymselfe did appointe and commaunde them). And yet Christ here teacheth, that God is better honoured with kepyng his commaundementes, than with our offeringes. And to be reconciled to our neyghboure is a sacrifice more acceptable vnto him, then to offre oblations.

Furthermore the keping of these commaundementes, helpeth muche to mayntayne the tranquillite, peace and quietnes of the commen wealth. For Christ saieth. Agree with thyne aduersarie quickly, whiles thou arte in the waye with him, that is to saye, we must refrayne our selfe from discorde, variance, hatred and contencion, and asmoche as lieth in vs, seke peace, concorde and quietnes, lest we be cast into prison, from whence we shal not be deliuered, except we pay the vtmost farthyng. And in these ciuile and worldly courtes, althoughe oure cause be good and rightfull, yet is it possible that iudgement be gyuen against vs. And in case that at the lenght we haue sentence on our side, yet the sute therof shal be so chargeable vnto vs, that we shal, for the most parte, spende more mony in waginge of the law, than we shall

gayne by the sentence. Wherfore ther is nothyng better or more profitable, then to seke for concorde and peace, as muche as is possible. And as it is our parte to lyue in peace with all men, so it is our dutie also, to make them at one which be at variaunce. For Christ saieth. Blessed be the peace makers, for they shal be called the children of God. Wherfore good childerne, printe wel in your remembraunce, that God hath commaunded, Thou shalt not kyll, and that we can not offer a more acceptable sacrifice to God, then to kepe his commaundementes. Make your selues strong therfore patiently to suffre all thinges, reuenge not your selues but leaue al punyshement to God, and he wil reuenge your quarrelles. Be not inflamed with angre, hatred or enuye against your neyghbor, do no wrong to him, beare with his weakenes and forbear him, hurte him not, but rather defende him from hurte, sow, and norishe vnitie, peace and frendshyp betwene all men, make agrementes and louedayes betwene them that be fallen at discorde, auoyde all occasions of angre or displeasure, as braggyng, bostyng, reuilyng, tawntyng, scornynge, dicyng, banketyng, riote and suche lyke offenses. And contrariwise loue your neighbour, do good to all men as farre as your abilitie wil serue you, speake wel of euery bodye, and laboure with all youre power to saue the lyfe of youre neyghbour. For this is the dutie of all godly men, to preserue and defende their neyghbour, frendely to admonyshe hym of his faultes, to instruct him and to comforte him. For we be bound to helpe our neyghboure in his necessitie, to lende him mony, to gyue to hym when he asketh, to refreshe his hunger with meate and drynke, to clothe his nakednes, to receaue into oure house the harbourles, to comforte him when he is sicke. For al these offices and effectes of trew humanitie, loue and charitie God commaunded, when he saied, Thou shalt not kil. And this is the trew meanyng of the fifth

precepte. Wherefore good children marke it well, and when you be asked, howe vnderstande you the fifthe commaundement? you shall aunswere, we ought to loue and dreade our Lorde God aboue all thinges, so that for hys sake we hurt not our neyghbour, nether in his name, goodes, cattel, life or body, but that we ayde comforte and succour him in all hys necessites troubles and afflictions.

THE SYXTH SERMON.

An exposition of the syxth commaundement.



2 Reg. xi.

Thou shalt not committe adultery.

IN the last sermon ye were taught, howe we should behaue ourselves towarde oure neyghboure that we kyll hym not, nether in wyl, worde nor dede, neyther hurte hym in hys goodes or bodye. Now a man (yf he be a man in deade and no monster) nexte after his awne bodye, doth most dearly loue his wyfe, wherefore next foloweth the syxth commaundement. Thou shalt not committe adulterye, the whiche teacheth vs, how we sholde order ourselues towards our wives, that we shoulde loue them, not forsake them or breake the promyse of wedlocke with them, but louingly kepe theym companye. Also that we shoulde not lust after an other mans wyfe, neyther with

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faire wordes or gyftes intyse her away from her hus-
bande, but laboure with all diligence that wemen both
maried and vnmaried may kepe their chastitie vndefyled.
For God himself did institute and ordeine mariage, and
did halow with his awne blessing. Wherefore we maye
be sure, that this state of life pleaseth God, and that it
is his will, to haue it kept without pollution or disho-
nestie. For God after that he had made Adam, he sayde
thus. It is not good, that Adam shoulde be alone, let vs
make for him an helpe. And when Adam was a sleape,
the Lord toke one of his ribbes, and made a woman of
the rybbe, whiche he had taken from Adam. And he
brought her to Adam, and Adam sayd. This is now
bone of my bones and fleshe of my fleshe. For thys cause
a man shal leaue his father and mother and shall be ioyned
with his wife, and they shall be twayne in one fleshe.
And the Lord God blessed them sayeng. Growe and
increace, and replenishe the earthe, and tyll it. By this
you may learne good children, that God hymself did in-
stitute mariage with hys awne worde. Wherefore there
is no doubt, but that this kinde of lyfe is holy, and doth
highly please God. As thapostel Paule writeth to the
Hebrues. Wedlocke is honourable and the bed therin is
vnspotted, but adulterers, and fornicatours God doth
condemne. Furthermore God saith. Grow and increace.
Here he declareth, that the fruyt of wedlocke, that is to
say, children, are the gifte of God. For yf he had not
commaunded thys thing by his worde, then maryed folkes
could haue had no children. Wherefore ye shall by these
wordes chesely learne, that ther is a great difference be-
twene wedlocke and the vnlawful companye bitwixt man
and woman. For in mariage the acte of generation be-
twene the husbände and the wife is no synne (for God
hath ordayned it, and it pleaseth him) but fornication
and adulterye be sin which God hath forbid, and thei
highly displease him. To maried folkes he hath saied:

Growe, increase and fill the earth, but to horemongers and harlots he hath not saied so, but hath condemned them. Children begotten in mariage please God, but the generation of bastardes displeaseth him, and lacketh his blessing, wherfore it is muche for the profit of the commen wealth, that wedlocke should be kepte purely and chastely, out of the whiche springeth the fruit of vertuous and honest childerne, which may proue honest men, and be mete to beare office in their cities and countreys. But where adulterye raigneth, wheryought doth both heare and see vnchastnes, there the infection of vn-cleanes spreadeth abrode, and doth poyson the multitude, and God at the length doth punyshe suche synnes with hunger, famyne, battayle, pestylence, and suche lyke, vntil he hath vtterly destroyed the whole realme or citie. Furthermore marke this also diligently, that the Lorde saieth. Grow, increace, replenyshe the earth and digge it. Many abstayne from mariage, because they be to careful how they shal liue, if they wer married. Therfore our Lord God doth here plainly shew, that he will minister plentifully to married folkes, all thinges necessarie to the maintenance of their life, yf thei put their trust in him, and apply their labours diligently. For he saieth, dygge, plowe or tyll the earth, as who should say, I haue made for youre sake all thinges that growe vpon the earth, I haue gyuen to you all kyndes of bestes, fishes, foules, that lyueth in the worlde, onely labour you that you maye purchase and possesse those my riches truly and honestly. Nowe good children consider this, that it is not in your awne libertie, whether you wyll be married or not. And thus I speake for this purpose, that you should be the more dilygent to learne in tyme, some craft, way, or science, wherby you might kepe youre house and get your lyuing honestli, both for yourselves, your wife and your children, for God wylleth all those to vse mariage, that can not lyue continently, and Christ speaketh in the

- Math. xix.** gospel of saincte Mathewe of. iii. sortes of people that lyue without maryage. Ther are some chaste, which are so borne euen from their mothers wombe. Some ther be which are made chast by men. Other there be to whome God by a singular gift hath giuen the gift of chastite, which liue vnmarried for this purpose and entent, that they myghte the better knowe and set furth the kingdome of God. And they that haue this excellent gifte, let them thanke God for it, for they maye lyue vnmarried. And Christ also doth praise this kind of chastitie, sayinge. Al men can not take this, he that can, let him take it. To all other God hath commaunded to vse the
- Genes. i.** helpe of mariage, sayinge. Growe and multiplie. And
- 1 Cor. vii.** saincte Paule saieth. He that can not lyue continently, let him marie, for it is better to marie then to burne. Nowe forasmuch as mariage is a kind of lyfe so holy godly and honest, and that also it pertaineth so muche to the profit of the commen wealth, that the promyse therin made shoulde be faithfully obserued, for the causes aboue rehersed, therefore God with this commaundement, as with a stronge bulwerke or fortresse hath defended wedlocke, saying. Thou shalt be no wedlocke breaker. And to thentent we might the better vnderstande, what our Lorde God meant by this commaundement, Christ himselfe did expounde it, saying. Ye haue hearde howe it was sayd to them of tholde lawe. Thou shalt committe no adultery. But I say vnto you. He that loketh vpon a woman to lust after her, hath alredey committed adulterie in hys hart. For it is not ynough to abstayne from carnal copulation with an other mans wife, but we must abstayne also from all wanton communication, all vn-cleane affections and thoughtes. Wherefore this commaundement. Thou shalt committe none adulterie, is asmuche to say, as thou shalt not offende with thy peygh-boures wife, nether in acte, nor vn-cleane wourdes, nor in lokes, wynkes, beκες, or other vn-honest gestures and

signes, neyther in affection and priuie motion of thy hart. But I commaunde the (saith God) that you be shamefast, chast, pure and vndefiled, whether thou be a virgin, wydow or married. For these thre states of lyfe be holy and pure. Herein also we be commaunded, that we giue none aide nor counsel, cause or occasion to other to commit adulterie, nor gyue houserome harbour or lodging to such offenders, but as we ought to kepe our awne soules cleane from all suche vices, so it is our deutie also to monyshe and dissuad al other from suche shameful interprises, and both with threates, punyshmentes and all meanes possyble to stoppe and let them from so great abomination.

And thinke not good children, that in this commaundemente, only wedlocke breakyng is forbyd, and that other whordome or lecherie is not forbyd, as sum frantike men do thinke, that single fornication betwene vnmarried parsons is not forbyd, because God in this commaundement speaketh in expresse wordes onely of adulterers or wedlocke breakers.

But take hede good children, that ye erre not with these vngodlye wicked parsons, but know ye for a suertie, that fornication, whoredome, lecherie and all kynde of vncleanes, by what so euer name or title it be called, is synne, and highly displeaseth God. For Moses sayth. There shalbe no whore among the daughters of Israel. Deut. xxiii. Also he sayeth. There shall be no whormonger among the children of Israel. And saint Paule saith in expresse wordes. Fornication and al vnclenes let it not be Eple. v. ones named among you, as it becommeth sayntes. For this know for a suertie, that no whoremonger ether vncleane persone hath any inheritaunce in the kyngdome of Christ and God. Let no man deceaue you with vaine wordes, for suche thinges commeth the wrath of God vpon disobebient children.

By these wordes you maye easely perceyue good chil-

dren, how greuously God doeth punyshe whores and whoremongers. Wherefore flye whoredome as the pestilence and the Deuels poyson. For God dyd forbyd whoredome and all kynde of vncleanes, when he sayde. Thou shalt not commit none adultery. And he that is a whore haunter he shall hardelye escape wedlocke breakynge. For he that in his hart excheweth adultery, shall also exchewe fornication. Wherefore if you wyl kepe this commaundement trewly, you must order your selues after this manner. Fyrst of all and chefelye you muste beware, that you committe not lecheri in acte and dede, but you muste lyue chastely and continently, vntyll suche tyme as by the healpe of God, consente of youre parentes, and counsell of youre frendes, you may be married lawfully. And then see that you obserue truly the fayth and promise made in matrimony. Wowe not other mennes wyfes, but kepe companye with youre owne with all dewe loue and fauoure. For saynt Paule sayeth. The woman hath not power or lybertie of her owne bodye, but her husbände, lykewyse the husbände hath not power or lybertie of his own bodye, but the wyfe. And let not one married person be absent from the other, wyth oute an vrgente and weyghty cause, nether let the husbände suffer his wife in peryl and daungier to sytte alone withouten his company or comforte, nor the wyfe her husbände likewyse. For this withdrawyng of the one from the other, although it be but for a tyme, yet yf it be donne agaynst the wyll of eyther partie, it is syn, although both of them kepe their bodies vndefyled.

Secondarely yf you will kepe this commaundement, you muste abstayne from all fylthy wordes and vncleane communication, you must not craftely go about wyth flattery and louyng wordes to deceyue the simplicitie of young women, you must not with fayre promyses or gyftes entise theym to foly, neyther with wanton songes or vn timerly dalyance kyndle the fire of lecherie, but

asmuche as is possible, you shall auoid all wanton lokes and vnchast gestures, to muche nisenenes in trymmynge and deckynge youre bodyes, and apparelling them to gorgiously, and all kyndes of craftye entycementes, whiche louers do vse to please the eyes and myndes of their peramoures, whereby they maye allure them to loue and lechery. Thyrdly you must eschewe al vncleane myndes and thoughtes. For although the worlde doeth neyther see nor punishe the sinnes of our thoughtes, yet God which sercheth mennes hertes and raynes, doeth bothe sce, and punishe them. Therefore Christ sayeth. He that seeth a woman to lust after her, hath alrede commytted adultery in his harte. You muste also diligently auoyde all occasions, by the whiche suche vnlawful lustes are prouoked as surfetyng, dronkenesse, idlenesse, wanton daunsyng and suche lyke.

For Christe in thys sermon of adultery sayeth. Yf thy ryght eye gyue the an occasion to synne, pul it out and cast it from the. For it is better, that one of thi members peryshe, then that thy whole body shoulde be cast into hell. Muche more then, yf surfetyng, banketyng or suche other lyke, do gyue you occasion of synne, you ought diligently to eschew them, lest you fal into so perrellous a daunger. Fourthly you ought not only to kepe your owne bodyes and soules chast and pure frome all vncleanes, but also you muste take heede, that you gyue no occasyon, ayde or counsell to anye other, to committe adulterye, but asmuche as lieth in you, you shall studye that honest and chast. liuyng may be obserued of all men. For these thynges both please God and be muche profitable to euery commen welthe. You shal therefore vnderstande this commaundement after this sorte, that you abstayne frome all adulterye and whoredome, both in hearte woorde, and dede, that you auoyd all euell occasion, bothe by your selues and by other, that we all maye leade a godly chast and pure life, that the

bonde or knot of wedlocke maye not be broken or loosed. Wherby the commen wealthe maye haue plentye of good and vertuous children, whiche maye be able in tyme to come, eyther to be preachers and ministers of Goddes most holy worde, or to beare commen office in thadministration of the commen wealth, to the glorie of God and profit of their neighbour. Wherefore good children, when ye shalbe demaunded, how vnderstande you the syxth commaundement, ye shall answeare. We ought aboute all thynges to loue and dreade our Lord God, and for his sake to lyue chastly in wil, worde and dede, and euery man is bownde to loue and cheryahe his wife.

THE SEUENTH SERMON.

An exposition of the seuenth commaundemente.

Thou shalt not steale.

Josua vii.



YE haue heard in the exposition of the syxte commaundement howe we shoulde behaue ourselves toward our own wifes and our neighbours wifes also, by the which commaundemente, as God hathe fortified wedlocke that no man shal besige or assaut it, so by the vertue and strength of this seuenth commaundement, Thou shalt not steale, he defendeth oure neighbours goodes and riches,

wherby he lyueth himselfe, his wife, children and familie. For this precepte teacheth vs, howe we should ordre our selues towardes oure neyghbours goodes, and cattel, that by fraud or stealth we conuey nothyng from him, that by violence or extorcion we take nothyng from hym, but study to defende and encrease his riches, with as good a wyl, as we would do oure owne.

And here note good children, that this worde, thefte, doeth not onely signifie open robberies, extorcions and manyfest poollyng but also all maner of craftes, and subtile wayes by the whiche we conuey our neyghbours goodes from him, contrarye to his knowledge or wyll althoughe the gyle haue neuer so fayre a coloure of vertue and honesty. And to thentent you maye the better vnderstande this thing, I shall declare it vnto you by certen examples. And firste I wyll begynne wyth maiestrates or commen officers. God hathe commaunded vs to paye to prynces and gouernours of the commen wealth, rentes, seruices, tributes, customes, toll, subsidies, pensions and other yerelye reuenewes, wherby they maye be the more able to susteyne and beare the charges of the commen administration, and also to punyshe theym that be yll, and to defende those that be good. But when the maiestrates do ouercharge theyr subiectes, and exacte more of them then is nedefull to the mayntenaunce of the commen charges, and so empouerishe and oppresse them, whom they ought from all iniury and wronge to saue and defende, then thys sore exaction is a notable and haynouse kynde of thefte, in the sight of God. Likewise it is whan they do wring monye out of theyr subiectes handes vniustly and agaynste theyr wylls. And tributes or subsidies yf they take none but suche onely as of ryght are due vnto them, yet yf they bestowe not the same as they ought to do, but wastfullye spende that monye whiche was gathered for the maintenaunce of the commen charges, and consume it in riot and vnlawful

pleasures than they committe thefte before God. Also God shall iudge them theues, when for couetousnesse they leaue suche thinges vndone, which be necessarie to be done for the commen profite. As when thei appoynt not good and mete men to be rulers vnder them, byshoppes, persons, curates, and scholemasters, because they grudge to gyue theym an honest and sufficient lyuyng, but wyll take out of the commen sort to minister suche hygh offices, those that will serue for lest monie. And when rulers of cities be theues suffer the necessarie buildinges of the citie, as churches, yelde halles, the towne walles, commen bridges, comductes or suche lyke to decaye or fall to ruine. For so thorow their neglygence or couetousnesse the commen money is not employed to such vses, for the which it was gathered.

Also byshoppes, pastors preachers and curates be theues, when for mennea fauour and their own lucre they hydde the truethe of Goddes woorde, and teache lyes and their owne dreames, and sell all thinge for monie. As of late tyme here in Englande, manye of theym had great gaynes by diriges, seruices to synge for sowles, trentals, pylgrimages, pardons and suche lyke deceytes. This kynd of deceyte, in vtteryng false ware for good, is thefte before God. For menne therby be deceyued, whiche woulde gyue no monye at all for suche marchandise, yf they were taught and warned of theyr abuses.

Likewise, lawers, aduocates, sergeants, attorneis and procters are theues before God, when they for their owne gaynes do counsell a man to wage the lawe, makynge hym to beleue that hys mater is good, when in dede they thinke it naught. Or when for monye they wil so craftely handle or plead a matter, that they wyth theyr shiftes and colors will purposely hide the truth, and make a good cause to seme bad, and a bad cause to appeare good: wherwith they shal so deceyue the iudge that they wyll cause hym vniustly to gyue sentence on theyr syde.

And the iudge himselfe is a thefe before God, when he for brybes or any corrupcion doth wittingly and wyllyngly giue wrong iudgement. For he taketh from the partie that hath the good cause, hys iust title and interest, and gyueth it to thother partie that hath no right to it at all. And this is also no small theft, when men craftely defraud the trew heyres of theyr inheritance, or forge false testaments, and wyll not brynge to lyght the trewe wyll, but hyd and suppressse it.

Furthermore marchant men, brokers, chapmen, marchauntes factors, are theues, when they require vnreasonable gaynes, in sellyng of their marchaundise, or when they vtter corrupte and naughty ware for good, when thei deceiue their neighbour with false weyght and measure, when with forged letters and fayned newes thei perswade other to be hasty to sell that kynde of ware good chepe, whiche they knowe wyl be dere shortely after, or elles by suche lyke craftes, entice men to bye of them great plentie of that kynde of marchaundise, of the whiche they knowe that the price wil shortely after decay. Or when with their lyes and periuries they cause a man to gyue more monie for any stuffe, then he wolde haue donne yf that he had knowen that they had lyed. Also when the riche marchaunt men and vsurers, haue the heds of the poore handy craftes men so bounde vnder their girdels, that the poore men of necessitie are compelled to bryng their ware to them, and when the handy craftes men do come to them and offre their stuffe than they fayne that thei haue no nede of suche wares at that tyme, and by suche meanes compell them to sel their wares better chepe then they be able to aforde them, not regardyng what great losse their poore neyghbor doth suffer therby. Also when by forstallyng, regratyng, agrements in haules to rayse the price of thinges, ingrossyng of marchaundise, when one man or one com-

panie getteth all in their awne handes, that no man may haue gayne but they onely, when by these or suche lyke deceites they compell the poore to bye at their own price, such wares as they must nedes occupie, then they be ar-rant thefes before God. For by suche fraude they begyle their poore neighbors, and poolle theim of their monie agaynst their willes. The handycraftes men and dayly laborers also are theues, when they do not applye their wourke diligently and faythfully, but sel counterfeyted and slyghtly wrought wares for substantial stuffe, or require more for their labor and paynes then they haue deserved.

Lyke wyse it is of husbände men in the countrey, to whome lordes and gentle men let their lande to ferme to thentent that they shoulde plowe and tyll it, that therby the commen welth maye haue plentye of corne, and dearth may be auoided: than if they be negligent or slouthful in plowyng the grounde, or sel their corne, cattal, or other vitayle, at vnreasonable prices, to enriche themselues therby they be veray theues before the face of God. For kynges lordes and gentle men do not gyue to their fermors the proprietie or inheritaunce of their landes, but onely for certein rentes and seruices do let their grounde out by lease, for this entent and purpose, that the fermors should tyl the same. And the fermour or husbände man, to whome suche lease is made, is no-thinge elles but a seruaunt appointed by the lorde so to occupie his grounde, that ther by the commen people may be fedde and nourished. Now therefore yf he do not diligently plow and sow the ground as he is ap-poynted, or elles yf he set so excessiue a price vpon his corne that the multitude (whom his deuty is to feade) is not able to bye it, then he is gyltie of thefte before God. For yf fermers and husband men wer so owners of their fermes and landes, that they might chose whether they

would plowe them or no, then they shoulde nether be able to pay their rent due vnto their landlordes, and the commen people shoulde perchaunce dye for hunger.

Likewyse this commaundement is to be vnderstand of householde seruantes, whether they be men or women prentises, iourney men, or hyred labourers. For all these receaue wages for this intende, that they shoulde laboure and wourke for their maysters profyt, and helpe their maysters in true gettyng, and faythful kepyng of their goodes, to the maintenance of their householde. But when suche seruantes be vntrusty, negligent or slouthful in doying their dutie, when they wastfully spende or consume their masters goodes, when they require greater wages then they be worthye to haue, when they start or runne from their maysters, or tarye not so long as they were bounde by their couenant, then they breake this commaundement. Thou shalt not steale, for asmuche as they withdrawe from their maysters that profyt, which of dewtie they owe vnto them, and do asmuche as lyeth in them to empouerishe and vndo their maysters. And to be shorte, they that paye not to their seruantes or wourkemen their wages in dew tyme, accordyng to their couenante. They which wil not at the day appointed restore that monie which they haue borrowed. They which can, and wil not, pay their dettes, for their awne lucre. They that do not render thinges which they haue found, as farre as they can come to knowlege of the trew owners. They that do not gyue agayne suche thinges as be committed to their custodie for a tyme. And generally al they that do hawke and honte for other mens goodes against the wil of the owners, or do hurte them in any part of the same, or elles if they seke not their neighbours profyt, as they ought to do. Al these (I say) are theues before God, although the worlde doth not so iudge them, nor punyshe them for the same. Hereby you may perceauie good children, how great mi-

sery reigneth in this wretched world, and that men swimme (as it wer) in a floode of synne. For the world is full of priuie theues, and ther is almost no state or kynde of lyfe, from the highest to the lowest, of the whiche there be not manye that haue broken this commaundement. And yet we count it a vyllanie, to be called a thefe, and not without good cause. For thefes be punished with most shameful death, hangyng on the galowes or gybbyt. And although they escape hangyng in this worlde, yet many tymes God punysheth them, so that they lyue wretchedly all their lyfe tyme. For commonly euel gotten goods is ill spent, and the thyrd heyre doth scasely enioy them.

And when it chaunseth that suche vntrusty and slouthfull seruantes, as I haue heretofore spoken of, shal kepe house of theyr owne, then God scourgeth theym wyth the same rodde, wyth the whyche they whipped other. For he sendeth theym vnfaythful and negligent seruantes, whiche runneth away from theym, and serueth them as they were wonte to serue other. Wherefore good children, kepe well this commaundement. Absteyne frome all kyndes of thefte, steale no thing from no man, hurte no bodye, gyue and rendre to euery man that whiche is due vnto hym, accordyng to his degre, state and calling. And when you be put in trust with other mennes gooddes, handle them faythfully. You oughte to be muche better now than whan we were vnder the byshoppe of Rome, for asmuche as we haue nowe receyued the ghospell and haue newly professed the pure truth of Goddes worde. Therefore yf we be now not better then we were before, surely God wyll more greuously punishe vs than he did before when we were in ignorance. For the Lorde sayeth in the ghospell. The seruante that knoweth his maysters wyll, and doeth it not, shalbe beaten wyth many strypes.

Now good children ye haue heard how this seuenth

commaundement forbyddeth you to hurte youre neyghbour, eyther in acte, worde or thoughte, it commaundeth you neyther pryuely nor openly, to steale or take awaye an other mannes goodes agaynste his wyll, it willeth you to commit no theft in wordes, that is to say, to beware that neyther with lyes, swering, forswering nether with flatterie, fayre wordes, craftye communication we defraude circumuent or begyle our neyghbour, neyther by threatnyng we cause him to depart from any portion of his goodes, or other wayes to noy him. Also it prohibiteth vs to commit theft in heart or thought, whiche we doo, when thorow the counsell of couetousnesse, we studie, compasse, and imagine howe we maye deceaue our neyghbour, and by hoke or by croke to get that thing whiche we couet to haue. But contrarywise this commaundement chargeth vs to gyue and rendre to euery man that whiche is due vnto him, wyllingly to serue and profyt all menne, to defende oure neyghbour from al maner of hurt losse, and damage, (asmuche as it shall lye in vs,) so to ordre oure wordes and communication that therby (asmuche as shalbe possible) we maye healpe and comforte oure neyghboure, hertely to loue and fauour all men, and to enuye no man. Also thys precepte wyllleth vs to be so farre absent from takynge awaye an other mannes good, that it byddeth vs to gyue parte of oure owne riches to them that lacke and desire it, according to the commaundement of Christ, whiche sayeth. Giue to Luc. xi. euery man that doeth aske the. And agayne he sayeth. Gyue almes and all thyng shalbe cleane vnto you.

And in an other place, That whiche you do to one of Mat. xxvii. the lest of myne (sayth Christ) that you do to me.

Wherefore good children, when you shall be demaunded, howe vnderstande you the seuenth commaundement? you shall answer. We ought to feare and loue our Lord God aboute al thinges, and for hys sake willingly to absteyne from our neyghbors goodes and cattell, to take no-

thing from him, but to helpe him in his neede, and to defende and augment his ryches and commodities.

THE EYGHTE SERMON.

An exposition of the eyghte commaundemente.

Thou shalt beare no false wytnesse agaynste thy neyghbour.

Daniel iii.



YE haue hearde how ye ought to vnderstande the seuenth precepte, by the whiche ye haue learned, that by no meanes we shoulde take awaye our neyghbours goodes agaynst his wyll. And when he committeth any thyng to our custodie, (eyther wyllingly or constrayned by necessitie), then it is oure dutie to kepe, and saue the same, as we woulde do in case it were oure owne. And forasmuche as our riches standeth not onelye in possession of landes, tenementes, cattell or money, but also in our good name, fame and estimation, (whiche farre passeth al gold syluer and precious stones,) therfore foloweth this commaundement. Thou shalte beare no false wytnesse agaynst thy neyghbour. For this commaundement teacheth vs, howe we shoulde behaue oureselues, in defendyng oure neyghbours good name, that we dishonest hym not wyth lyes, false accusations, or wytnesse bearyng, that we

slaunder him not, but studie to defende, increase and maintayne hys good name and fame, euen so as we would wyshe other men to do towarde vs. And here you shall dylygently marke and bear away, how excellent a treasure it is to haue a good name. For Salomon sayeth. A good name is better then muche riches, and Pro. xxvi. more precious then balme or other straung oyntementes. And forasmuche as God so earnestlye forbiddeth other men, to hurt our good reporte and estymatyon, whiche menne haue conceyued of vs, it muste needes folowe, that ● muche more he forbyddeth oureselues, to do that hurt to oure selues, whiche he chargeth other not once to offer vnto vs, but he requireth of vs, that we with all diligence should studye to get vs a good name, and to kepe the same vnspotted and vndefiled. This we shall do, yf we applye our mindes to true vertue and vnfayned religion, that our lyfe may be found fawteles, and men maye haue no matier against vs, wherwith they maye wourthely charge vs. For it is not sufficient, only to absteine from syn, but we must also auoid all occasyon of the same, and as saynte Paule counselleth vs, we must refrayne from all outwarde apperaunce of euyl. Wherefore good : Thes. v. children liue vertuously, kepe Gods commaundementes, obey your parentes and elders, that you may be wel spoken of, and be taken for honest persons: for this doeth not onelye please God, but also is verye profitable for you. For this is the high wai that shal brynge you to riches, honor and promotion, to haue a good report and credit amonge youre neyghbours, and in no wise folowe you not the example of some lyght and shameles vnthriftes whiche care not what men saye of theym, and passe not yf all men speake euyl by them. For they be ashamed of no kynde of myschiefe. But such God wyll punyshe and commonly they shall haue an euell ende. But ye good children, shall endeuour your selves, to preserue both youre owne good name and youre neyghbours

also, and to beware that ye beare no false witnes agaynst other men, that is to say, that ye diffame not them or impaire their good name by your lyes and slaunders. For this worde, wytnes, in this place betokeneth all that thing which is spoken of our neyghbours, when they go to law, or contende aboute any matier. As when one doth arrest an other, and sayeth. I lent this felowe so muche monie, and now he denyeth the same. Then yf any third parson come in, and saye I was present, and did see when this man lent him this summe of monye, (wheras he saw no suche thinge in deade) then this false witnesse doth to his neyghboure double iniurye. For first he causeth that his neyghboure is compelled to pay that monye, whiche he neuer borrowed. Secondly he causeth him to lese his good name and credit, and to be called a shameles lyer, insomuche that euery man wyl poynt at him when he goeth in the streates, and saye. Lo yonder goeth that vnfaythfull person, whiche boroweth monye of his neyghboure, and denied thesame. The whiche thing when it chaunceth, the partie of whome this euel brute is sprede, is vndone in this world, and suffereth greater damage by the losse of his name, then yf he shoulde lese al his riches. Wherefore it is not without a cause, that God so earnestlye forbyddeth vs to beare false witnes. For as by trew witnes bearyng, discorde, strife and contention is ended, both in the lawe and out of the lawe, so by false testimonies, strife, discorde and variaunce is sowne and scatered, and wrong thereby greatly mainteined. Wherefore God in this commaundemente forbyddeth vs, that with lies we slaundre not our neyghboure, that we gyue no occasion to hatred, dyscorde or debate, but that we studye to speake the truthe, and (asmuche as it shall lie in vs) to reconcyle men together. For this is an excellent vertue, which highly pleaseth God. For Christ saith in the gospel. Blessed are they that make peace, for they shall be called the

childerne of God. Wherefore good children, beware chiefly, that you be no liers, nor false witnes berers, but for any occasion you spare not to speake the trueth at all tymes and places, and specyally when you be brought for witnesses into commen courtes or open iudgementes. For God hymselfe hath ordeyned lawes, courtes and officers, to defende the good, and to punyshe the euel, without the whiche, there can be no peace or quietnes in this worlde. They be the succour and sanctuarie of fatherles and motherles children, of widowes and of all oppressed persons. And he that shoulde go about to ouerturne this commen refuge of all persons that suffre wrong, it can not otherwayes be, but he muste nedes synne against the ordinance of God, and greuously hurt hys neyghboure. But no man doth peruerte and ouerturne iustyce, courtes, and iudgementes, more, then a false wytne, wherefore this is a very heynous synne before God. For a false wytne doth forswear himselfe againste the seconde commaundement, he doth as much as lieth in him to ouerturne and destroye courtes and iudgements, founded and establyshed by God, he despiseth and deceueth the iudge, he hurteth hys neyghbor both in his name and goods, he stoppeth the peace, frendshyp and agremente, the whiche shoulde haue ben made betwene the parties by the iudges trewe iudgement, he mainteineth wrong, and continueth hathred, debate and contention, of the whiche foloweth brawlyng, fyghtyng and oftentimes manslaughter. The whiche heynous synnes God wil not suffer to escape vnscurged, but horribly will punishe them. Wherefore let euery man auoyde false witnes bearyng, as they would flye the plague or poyson. By this commaundemente also God wythdraweth vs, from all euel suspicions, that we thynke not euel of our neyghbor, nether expounde his wordes or deades to the wourst, that we suspecte hym not without a cause nor vtter to other our suspicions conceyued against any

man, as long as we knowe not certaynly the truth. For they which groundyng themselves vpon suspicions, do rayse euel tales or vntrue brutes against their neyghboure, they do beare false witnes against hym, and do more hurte then open lyers. For they that lye openly, or that in the face of the courte béare false witnes against a man, may be accused and punyshed for theyr offence. But men can not so easely auoide the venomie of suche persons, whiche secretly by poysened wordes, or other meanes, causeth his neyghboure to be suspected. For they so secretly handle the matier, that they bryng their neyghboure in slaunder, and yet they wyl not be knowne that it commeth by them. And this is no small offense, contrarie to thys eight commaundement. Wherefore vtterly excheue this vice, and be not suspicious of your neyghbours, takynge all thynges that you heare or see in them to the worste, but rather to the beste. For this is the nature and propertie of Christen charitie as saynct
 1 Cor. xlii. Paule saieth. Charitie thinketh none euel. And for the better vnderstanding of this commaundement good children, marke wel this, that by this commaundement are forbidden al speakynges and communication, whiche be against charitie to the hinderance of our neyghboure. For what so euer we talke agaynste charitie, is synne, althoughe we speake nothyng but the trueth. Therefore our Lord Jesus Christ saieth, men shall make an accompt of euery idle worde. Now yf we must make a rekenyng of idle wordes, much more then we shal reken for our slaunderous wourdes againste our neyghbours. Whiche synne although it raigne in the worlde to commonly, yet it is an horrible and haynous offense. Wherof many euils and harmes, but no good thyng doth aryse. For when mens synnes be published and spread abroad, many therby take occasion of synne, and thinke on this fashion. Yf thys and that man haue donne thys thyng, why may not I do it also, seyng it is a faute commenlye

practised in the world. Therefore saint Paul saith: Whoredome and couetousnes let it be not ones named *Ephe. v.* amonge you. And Christ saith of him that gyueth, occasion of synne. It wer better for him, that a mylstone wer hanged about his necke and he to be cast into the botome of the sea. Moreouer, when we vse thus rashely to slaunder men, it chaunceth oftentimes, that the parties whiche be slaundered, be made therby paste shame, vnrepentaunt and more obstinate to continew in their wicked lyfe. For by malicious slaunder many offenders be prouoked to rage, and often times brust out into these woordes. I wyll do it agayne, because men talke of it. What haue they to do wyth my dedes? and such lyke wordes. And some of them be the worsen in deede, continuyng in theyr synnes all the dayes of theyr lyfe. Whereas yf they were gently, secretly and frendly admonyshed, they myght be wonne and brought to the righte waye agayne. Wherefore make not the wourste of mens faultes, neyther be desyrouse to tell theym abrode, althoughe you know the thynges to be trew. But kepe the rule of Christ which sayth. Yf thy brother trespasse *Math. xviii.* against the, go, and tell hym his faulte betwene hym and the alone, yf he heare the, thou haste wonne thy brother. But yf he heare the not, then take wyth the one or two, that in the mouthe of two or three wytnesses euerye mater may stande, yf he heare not them, tell it vnto the congregation. Yf he heare not the congregacion, let him be vnto the as an hethen, and a publycane. This is the best and moste honest waye to entreat synners, and to handle other mennes faultes. And he that wyll not vse this waye, lette hym holde his tongue. For bacbytynge and yl reportyng doth more hurt then good. And it is not ynoughe for vs to refrayne oure owne tongue from euyll reportes, but we must also take heede, that we gyue no occasion to other so to do, that is to say, we must nether mainteyne, reioyce nor comforte theym, that

speake euyl of theyr neyghbours, but bothe with our countenance wordes and dedes, we must shew vnto theym, that we do not lyke suche communicacion, and so to stoppe the mouthes of suche bachyters.

Now to make a briefe rehersal of such thinges as haue ben spoken heretofore, you shall vnderstande (good chyl-dren,) that by this eyght commaundemente are forbyd all lyes, fraudes, and all communication, wherby our neyghbours name maye be hurted, or by the whiche strife and contention maye be prouoked or continued, whether it be in courtes of law or out of courtes. Hereby also we be commaunded not to be suspicious nor to expound our neyghbours woordes or deedes to the wourst, nor maliciousely to blow abrode theyr fautes, or in telling of them to make them wourse then they be in dede, but we oughte alwayes to set our myndes of suche thynges as pertyne to the glory of God and profit of our neyghbour, and in all places to speake well and charitably of euery man. We must also maynteyne vnitie, peace and concorde, take all thing to the best, beare with our neyghbours frailtie, and hidde his fautes, when we can not amende them. This is the true meanyng of this precept. Wherefore good children when you shalbe demaunded, how vnderstande you the eyght commaundement, you shall answer. We ought to feare and loue oure Lorde God aboue all thyng, and for his sake to abstayne from all liynge, backe bytyng, slaunderynge and yll reportyng, by the whiche oure neyghbours good name fame and credit may be impeched or decayed, and rather to excuse hydde or gently to enterprete another mannes faute, then maliciously to make the wourste of the same, and wyth the loude trumpe of our tongue to blaste it abrode, to the knowlege of all the towne or place wherein we dwel.

THE NYNTH SERMON.

An exposition of the nynthe and tenth commaundemente.

Thou shalte not desire thy neyghbours house, wyfe, man seruaunt, woman seruaunte, oxe, asse, nor anye thyng that is his.



Gene. xxx.
and xxxi.

THE nynthe and tenth commaundementes good chyl-
dren, be as it were briefe commentaries and expositions
of the other commaundementes, that were spoken of be-
fore. For they declare vnto vs, that it is not ynoughe
to kepe the former commaundementes in outwarde
woorkes, and not to hurte our neighbour neyther in his
bodye, wyfe, goodes, fame, name or estimatyon, but they
declare also that we ought not to couet or desier any
thinge that is our neyghbours. And they teache vs also
that euell lustes and carnal desiers (whiche lurke in the
secret corners of our hertes) are synnes, for the which we
should be for euer damned, yf God should rendre vnto
vs after iustice, and not after his mercye. Wherefore
good children, you shal here learne that euyll lustes and
appetites, whiche come vnto vs euen frome oure fyrste
father Adam be synnes, and that no man or woman, no
not infauntes in theyr mothers wombe, do lyue wythoute

suche lustes and appetites. For the whiche cause all men are synners, and there is not one man innocent before God, according to the saying of S. Paul. All men haue synned, and haue nede of the glory of God. To the whiche agreeth the prophet Daud, saying. Al men and women haue erred out of the right waye, there is none that doth good no not one. For this we feale in oure selues and proue by experience, that naturally we be full of yll desiers and lustes. For we delite in thinges that be pleasant to the fleshe, and abhorre all thinges that be displeasent to the same. And these appetits and desires we maye perccaue to be euen in infantes which lye in their cradel. For when suche yong babes do not lye softly or be greued with thirst, hunger or colde, they crie vnpatientlye. Lykewise when we shewe them any pleasant thing to their eyes, and sodenly againe take it from them we see them wepe. And these be playne and euident tokens, that infantes newly borne, be giuen to their owne willes and appetites, and are synners, for as-muche as they transgresse this commaundement. Thou shalt not desire. And it is much necessarie for you good children, to marke dilygently and to beare away this lesson, to thentent you may therby acknowlege your awne synne. And let not the sayinges of certen vlnerned persons moue you, whiche affirme that infantes and suche as be vndre the yeres of discretion, are pure, innocent and cleane without sinne. For this opinion is not true, nor agreable to holy scripture. And they that say so, deceaue both themselues and other. For infantes are baptised for this purpose, that they by the same maye enioy remission of their synnes. And in case they neded not forgyuenes of their offences, then they had no nede to be christened. But ther be fewe that vnderstandeth this doctrine. For mans reason can not attayne to it, neither can it comprehende, how infantes should be synners by the reason of lustes and desiers, called concu-

piscence in the whiche they be conceiued and borne, but they that leane to their naturall witte iudgeth yong babes to be innocent and voyde of synne, because they committe no outwarde offence or actual synne. But we in this case must not iudge after our reason, but according to the worde of God, whiche euidently declareth vnto vs, that concupiscence is synne. For yf we were in dede cleane, fawtles and innocent, then oure nature would not so vehemently seke for those thinges whiche are pleasant to oure appetites, but would be contente with that whiche God shoulde sende vnto vs, and whatsoever thing dyd please God, that also should please vs. Moreouer we shulde not so much desire to auoyd suche thinges as be displeasing to the flesh, as we should desier to auoyde those thinges that be forbydde by Gods law. Also we shoulde be more willyng to suffre all kynde of afflictions, paynes and miseries (yf it were Gods will that we should so do) then contrary to his wil, to hauke and hunte for pleasures, to seke to liue idely, to hurde vp riches, purchase landes or other commodities. But now we feale in our selues, that euen from our tendre age and in oure cradels also, we be cleane contrary mynded. For we begynne to couet and lust for pleasant thynges, long before we know whether God wyll gyue them vnto vs, or no. Also we abhorre and be werye of displeasing thinges, longe before we know whether yt be Gods will that we shoulde be relied of the same or no. Yea although we knowe Gods wil neuer so wel, yet we longe and lust for the contrarie. And this is surely a great offence. For Gods wyll ought to be fulfilled and not ours, as we desier in the Lordes Prayer. And to knowe this thing, good chyldren, is a point of high wisdom, to the which euery man doth not attain. For thapostle Paule doeth confesse, that he had not knowen this synne, yf the lawe had not giuen him warnyng of it. For he sayeth, I had not knowen concupiscence, yf the lawe had not sayed: Thou

shalt not desire or lust, wherefore good children, locke vp this lesson in the cofer of your memories, by the whiche you shall learne truly to feare God. For we ought not then only to dreade God, when by outwarde acte or worke we breke his lawes, but also as often as we feale in vs these yll lustes and carnal desires. And although these lustes do for a time, as it wer slepe in vs, and do not sturre or moue vs, yet not withstandinge theyr quiet rest, we ought to know that they lye hyde in the pryue corners of our hartes, and that for al their slomberyng they be synnes before God. For yf God had not taken them for synnes, then he woulde not haue forbide them by this commaundement. Thou shalt not long or lust. For as saint Paul sayth. The lawe was not gyuen to the iust man, nor doth forbid any thing but sinne only. Wherefore (good children) forasmuche as we know, that concupiscence lust or longyng is synne, we ought to eschewe and bridle it (asmuche as we maye) by Gods grace. And it is our parte chiefly to take hede, that we consent not to the request of oure yll lustes, nor fulfil in outwarde acte the desires of the fleshe. And that you maye the better attayne to the vnderstandyng of this commaundement, I wyll declare vnto you the other wordes of this commaundement, thou shalt not desier thy neyghbours house. Where you shall note, that this worde, house, doth not onely signifie the house wherein men do dwell, but it betokeneth al the hole householde, and the whole state of the householder, and all thinges that belong vnto him. Some tyme it is taken for a stocke or kynrede. As when we say, he and I come out of one house, meanyng therby that we be both of one stocke or kyndrede. Wherefore this is the perfit sense of this commaundemente. When thy neighbour is a noble man borne, and hath goodly manors, great cupbordes of plate, costlye hanginges of cloth of arris, great plentie of riches and aboundance of all thynges as apperteyne to suche a

1 Tim. i.

housholde, then thou shalt not desier his house, that is to say, thou shalte in no wyse wyshe that he might lese any of these thinges, to thentent that thou myghtes haue them nor couetousnes or worldly desier ought not so to rauish thy minde, that thou woldest be in that state of lyfe that he is in, but let that kynde of lyuyng please the, whervnto it hath pleased God to call the. Wherefore good children lerne without booke (I praye you) this short lesson, and put it daylye in execution. Couet not, nor longe not for a more noble or welthy state, then God hathe already gyuen vnto you. But let euery man be content with his proginie, office, callyng, state and degree, for so ye shall please God, and obey hys wyll.

Furthermore they breake this commaundemente, that be desyrous to put theyr neyghbour out of his house or lande, to thentente that they maye haue the same. Also thou offendest herein, when thou arte glad to see thy neyghbour fall in decaye, and in hys nede dost offere to lende hym monye, to the entent he maye runne so farre in thy dette, that at length he shall be compelled to offere to the his inheritaunce to be solde, now in this case if thou bie the same, thou dost synne, yea although thou paye as moche money as the lande is worth. For thou oughtest to loue thy neyghboure as thyne owne selfe, and to wyshe vnto hym as good chaunce and great prosperitie, as thou wouldest to thy self. Nowe thou wouldest not gladlye be put from thyn owne patrimonie, thou wouldest not be oppressed with dette or pouertie. Therefore thou mayest not wyshe or do to thy neyghbour, that thou wouldest not other men shoulde do to the. Therefore thou mayste not hauke or hunte for his patrymonie, thou mayst make no traynes to brynge him in to thy snare, and to cause him to sell the same, but thou oughtest rather to helpe thy neyghbour both with thy counsel and wyth thy money, to kepe still hys inherytaunce and not to defraude his heyres or posteritie of those landes,

whiche hys auncesters by longe succession haue left to him and his heires. Now good children you haue hearde the true meanyng of the nynth precepte, and because it teacheth you, howe to ordre your herte, I praye you learne it by harte, that when you be demaunded, how vnderstande you the nynth commaundement, you maye answer we oughte to feare and loue oure Lorde God aboue all thynges, and for hys sake so to chastice oure eyes and lustes, that we desyer not oure neyghbours house, nor other thyng belongynge vnto hym, that we putte hym not frome hys possessyons or goodes but helpe him (asmuche as shall lye in vs) to retayne and kepe hys landes, goodes and all that is his.

THE TENTH SERMON.

An exposition of the tenth commaundement.

Thou shalte not desyre thy neyghbours wyf, nor hys man seruaunte, nor woman seruaunte, nor his oxe, nor his asse, nor any thyng that is his.

Gen. xxxix.



I WYL not be long good children in declarynge vnto you the tenth commaundement, partlye bycause the wordes and sense of the same be so playne that they nede no longe declaration, partly bycause I haue all ready ex-

pounded the same in the former sermon. For these two last commaundementes be so coupled together, that he whiche vnderstandeth the one perfutely, shal easely perceyue the other, for they bothe haue one purpose and entent, to clense the inwarde manne, and to purge the hearte from all yll affections and lustes. But wheras the former commaundemente dyd forbydde vs, that we or shuld not wishe to succede our neyghbour in his landes, honours dignities, a carnall man woulde peraduenture reason on this fashion. I graunt in deede, that I am forbyd, to couet al my neyghbours landes or goodes, but yet I may desire and intice from him one seruauant, I may conuey from hym an oxe, asse or an horse. For he hathe greate plentye of all these thinges, and maye spare one or two of them without any hinderaunce or great losse. And that whyche doeth hym but small seruice, by reason of hys greate aboundaunce, woulde do me moch pleasure, and greatly releaue my necessitie. To this obiection God himselfe doth answere in this last commaundemente, saying. Thou shalte not desire thy neyghbours wife, seruauante, mayde, oxe or asse, no thou shalt desire no thing that is thy neyghbours. For God is the maker of all thynges, and Lorde of all creatures and he gyueth them to whom it pleaseth hym. Wherefore yf he haue gyuen anye thyng to thy neyghbour, whiche he hathe not sente to thee, enuye not thy neyghbour therefore, nor go about to conuey it from hym, but thynke this. Yf it were Goddes pleasure, that I shoulde possesse suche a thyng, or yf he knew that it wer for my welthe, to haue it, he woulde haue sente it to me, aswell as to my neyghboure. For surely good chyldren, these rauenyng woulfes, that be euer thrystynge after other mennes goodes, lacke the benediction of God and therefore they can not long prosper, no not in this world For other they bryng nothyng to passe wyth all theyr gapyng glenyng and carefullnesse, or yf they obteyne

theyr purpose, yet verely (all thinges accompte) theyr losse is greater then theyr gaynes. For in this worlde they lese the fauoure both of God and man, they lese their good name and fame, and ar called of euery man extorcioners, brybers pollers and piellers, deuourers of widowes houses, and oppressers of fatherles and motherles children. And what a gaynyng is it I praye you, by purchasyng of a lytle lande herein this lyfe to purchase therwithal euerlastyng damnacion in hel? What profyeth it a man (sayeth Christ) yf he wyne all the worlde and lese hys awne soule? what dyd Dauid wyne, when he lusted after the wyfe of Urie, and had his pleasure of her? did not God therfore so punyshe him, that he hymselfe lost all his awne wifes? For his sonne Absolon in the sight of al the people entred vnto his fathers wyfe, and defloured them all in his fathers owne house, and after dyd purswe his father Dauid euen vnto death. What did it profit Achab, that he slewe Naboth and toke possession of his vyneyarde? Ueryly God did punyshe him therfore in such sorte, that he caused him to be slayne in the next battayle that he went vnto and toke the kyngdom from al his succession, and destroyed all hys lynage, and lefte not one man alyue, and beside all this, the dogges licked Achabes bloude in the same place wher he caused Naboth to be slayne. What gayned Judas, when he solde oure Lorde Jesus Christ for thirtie peaces of syluer? verilye he was punyshed of God therfore, and was so tormented with the horrible feare of conscience, that he ran to the halter for succour, and hanged himselfe. Wherwith as he ended the miseries of this life, so he began, the paines of the other lyfe. Lykewyse God, euen now a dayes doth punyshe these glyerynge keytes, that seke their pray in euery place, for commonly either they be deceaued of theyr expectacion for all their gapyng and pryenge, or yf they obteyne their praye, they purchase to themselves therwith great mys-

fortune and euel endes. Wherefore good children let this commaundement deapely synke into youre hartes, and considre wel, that it is no man, nor creature, but God himselfe, that saith vnto you, Thou shalt not desier thy neyghbours wyfe, his man seruant, woman seruant, oxe, asse, or any other thing that is hys. For to desier these thinges, is a very heynous synne, and God will not suffre it to escape vnpunished. And althoughe men now a dayes take it but for a trifle whan a man hath a true and diligent seruant, to entice him awaye by all craftes and meanes, yet surely God wyl punishe the same sharply. For as they entice their neyghbours seruaunts from them, so God suffreth other men to alure their seruantes awaye lykewise. And moreouer this inconueni-
ence commeth herby, that when seruantes perceauē men to sue for them, they waxe so hawte and stubburne, that they wyll be content with no meane wages, and be so proude, that they regarde not their maysters, nor stande in awe of them, but whan so euer theyr olde maysters, do displease them, by and by they wil seke for a newe. And when they be not content with their olde wages, they desier more. And this complaint of seruantes is now a dayes al most in euery mans mouthe, and yet it is not redressed, because it is the iust punyshment of God, wherewith he scourgeth them, that allure their neyghbors seruantes from them. And God doth not punyshe onely suche as entice other mennes seruantes from them but also all those that go about to gette anye other parte of their neyghbours goodes or cattel. For yf thou take thy neyghbors house ouer his hed, or put him out of his house by any crafty conueyance, then manye tymes God taketh vengeance with syckenes or losse of thy goodes. Yf thou conuey awaye his cattell, commonly they prosper not, but dye of some kynd of moirrein. And whatsoever thinge we thus purchase and possesse, contrarie to Godds commaundement, it lacketh the blessynge of God,

wherefore it can not long endure or prosper. Therefore I pray you good children, frame your affections and lyues accordyng to this rule. Be content that euery man may enioy and kepe to hymselfe, that thing which God hath giuen him. When Gods pleasure shall so be, he wyll also sende to you, that whiche you desier. And he is able so to gyue it you, that your neighbour therby shal suffre no losse or damage. Couet not youre neyghbours wife, house, seruaunt or any thyng that is his, except it be by his wil and consent. And yf it shal chaunce any of you, to be couenant seruaunts with any man, then let no craftye or malicious felowes persuaade you, to forsake youre maysters, but do them faythfull seruice (as youre dutie is.) And trust not suche flatteryng or slaunderous tongues, as go aboute to entice you from your maysters. For suche men are the Dyuels messengers, which entende nothing elles but to allure you to synne, and to brynge you into miserie. And beleue this good children, as a moost sure article of your faith, that our God is the true Lorde of all thing, he is the gouerner and maister of all the worlde, and all is but his owne householde. He first made vs, and from tyme to tyme doth daylye nouryshe vs. He doth set all thinges in ordre in his familie, he it is, that doth cal euery man to that office, state, ordre, degre and kynde of lyuyng, in the whiche it pleaseth hym to set them. He wyll gyue to euery man, that thing which he hath nede of, so that we with all our hartes obey him. Wherefore ther is no cause why thou shuldest couet thy neighbors goods, or by any subtyl conueyance get them into thy handes. For this thinge wanteth the blessing of God, yea it deserueth his curse and maledycion. For scripture saith. Cursed is he, that doth not abide in all thinges, that be written in the lawe.

And nowe ye haue hearde good chylderne, a plaine brief and true exposition of the tenth commaundement, the whiche although it be last in number, yet I pray you

let it not haue the last place in youre memorye, but one of the first and chefest seates of the same. That as sone as you be demaunded thys question, how vnderstande you the tenth commaundement? you may be prompte and redie to answere, we ought to feare and loue our Lord God aboue al thinges, and for his sake willyngly to absteyne from our neighbours wife, familie, goodes and cattel, and to helpe hym as muche as lyeth in vs, that he may kepe and possesse the same.

The ende of the Ten Commaundementes.

A generall preface, to be rehersed in the begynnyng of euery sermon made vpon the articles of oure fayth, commonly called the Crede.

THE holy apostle saynct Paule (good chyldern) writt-^{Heb. xi.} eth expressly, that withoute faith it is vnpossible to please God. Also Christe himselfe sayeth. He that be-^{Mar. xvi.} leueth, and is baptised, shall be saued. Nowe I trust ther is none among you, but he is desirous to please God, and to enioye euerlastynge lyfe. Then yf you wyll attayne therto, you must chiefly and most diligently, applye youre myndes to learne the Christian faythe and the articles of the same. For you haue hearde that without it there is nothing able to reconcile vs to God the Father, to pacifie his wrath and to brynge vs to the life euerlastyng. For althoughe the Tenne Commaundementes are an excellent godly and heauenly doctrine, yet we can not be saued or iustified by theym. For we be not able of oure owne strength and power to fulfyll the lawe and Goddes holy commaundementes. But by theym, we onelye do learne what God requireth of vs, and so be brought to the knowledge of our synne. For this is the office of the lawe (as sayncte Paule sayeth) to teache vs ^{Rom. iii.} our offences, and to set before our eyes the great feare of

God and the indignation whiche we haue deserued by breakynge his commaundementes, to the intent, that we acknowledging our owne weakenesse, shoulde flye to Goddes grace and mercie.

This feare of God is learned in the Ten Commaundementes, and it is the begynnyng of wysedome. But the holy Christian fayth is a muche more hyghe and excellent knowledge and wysedome, as sayncte Paule wytnesseth saying. We speake wysedome amonge theym that are perfecte, such wisdom as is not of thys worlde, nor of the rulers of thys worlde, whiche be mortall, but we teache the wysedome of God, whiche is secret and hyd, which God ordeined before the worlde vnto oure glorye, whiche wysedome none of the rulers of thys worlde dyd knowe. These be the wordes of sayncte Paule, whereby he declareth that the science of fayth passeth al other sciences and teacheth heauenly and eternall wysedome that excedeth all mennes philosophye. For by faythe we learne to know God, what he is, and what loue he beareth toward vs, and howe great benefites he hath heaped vpon vs. For by fayth we be made the children of God, and he giueth vnto vs the Holy Goost, whiche doeth lyghten and kendle our hartes, that we maye begynne to kepe hys lawe, whiche els of our owne strengthe we were not able to kepe and fulfill. Wherefore good children it is necessarie for you to learne the doctrine of faithe, for without it we can not be iustified, or brought agayn into Gods fauour. For no man is iust or righteous before God, that hath not the Holy Gost, and he that will receyue the Holy Gooste, muste beleue in Christe (for by faith we receyue the Holy Goost) therefore by fayth we be iustified. Agayne yf we wyll be saued, we must knowe God and our Lord Jesus Christ, as it is
 1 Cor. ii. John xvii. wrytten John the. xvii. But we can not knowe God and hys sonne Jesus Christ but by fayth, therefore fayth iustificieth vs and bringeth lyfe euerlastynge. Wherefore good

children applye your selves diligently to learne the Christian faythe the whiche nowe I wyl shortly reherse vnto you.

The Apostles Crede.

I beleue in God the Father Almighty, maker of heauen and erth. And in Jesus Christ his only Sonne our Lord which was conceiued by the Holy Goost, borne of the Virgin Mary. Suffred vnder Ponce Pylat, was crucified dead and buried, he descended into hel. And the third dai, he rose againe from death. He ascended into heauen, and sitteth on the ryghte hande of God the Father Almightye. From thence he shal come to iudge the quicke and the dead.

I beleue in the Holy Gost. The holy catholike church. The communion of saintes the forgiuenes of sinnes. The resurrection of the body. And lyfe euerlastynge. Amen.

This is the summe of oure Christian faith wherin God hath shewed vnto vs what he is, and how great benefites he hath gyuen and daily doth gyue vnto vs, to thentent that we should cast the anchore of our faith vpon him, and take sure holde of his mercie and goodnes, and comforte our selues with the same both in oure lyfe tyme and also at our death. Wherefore good childerne be diligent, not onely to say by rote the wourdes of youre Crede, but also to vnderstande what is ment by the same, so that when you be asked any question therof, you may be able to make a directe answeere, and also in tyme to come to teache the same to your children. For what thing can be more shame to a Christen man, then to professe the relygion of Christ, and yet to be ignorant in the chief pointes of Christes faith, and his doctrine? Consideryng that euery Christen man is bounde openly to declare his faith, when nede shal so require, and to

instruct his children in the same, that they maye come to the true knowledge of Christ.

Thys generall begynnynge muste go byfore euerye sermon of the Crede.

Gen. i.



THE FYRST SERMON OF THE CREATION.

John iii.

TO thentent good children that you maye the better vnderstande the true Christian faythe and doctrine, you muste fyrste of all learne and knowe that God is a spirituall or gostly substaunce, as Christ sayth John the. iii. God is not a bodily thing whiche maye be sene and felte. He is presente in euery place, he seeth and beholdeth all thinges, whiche we do, speake, or thynke, and yet he is not measured with any ende, tyme or place. And forasmuche as mannes witte coulde not serche or fynde out the knowledge of thys highe misterie of the substaunce of God, Christ himselfe the Sonne of God dyd open to vs that beleue in hym what God is. That is to say, that there is God the Father, God the Sonne, and God the Holy Goste, three persones, and yet one true and euerlastyng God. And it is your bounden dutie (good children) diligently to learne thys lesson. And although these thinges passe all mennes capacities, and is a doctrine harde for you to learne, yet in tyme to come you

shal heare more of this matier. In the meane season beare awaye (I praye you) thys one lesson, that there is one true and euerlastyng God, and yet three persones, the Father, the Sonne and the Holy Gost. And thys we call the Trinitie, because these thre, the Father, the Son and the Holy Goost are one godly substaunce. And it is a great shame for you that be Christen children, not to learne this lesson. For all you were baptised in the name of the Father, and of the Sonne and of the Holy Goost, and therby you were made Christen and the children of God, and obtained remission of your synnes. Wherefore it is your dutie to learne and knowe, in whose name you ar baptised, that so you maye truly know God and your Father which you haue in heauen. And this doth playnly and shortly teache vnto you the Crede. For in the Crede wherin we saye thus: I beleue in God the Father Almightye. And I beleue in Jesus Christ his onely Sonne, and last of all we saye. I beleue in the Holy Gost, these thre sentences be asmuche to saye, as I beleue in God, whyche is the Father, the Sonne, and the Holy Gost. Infidels and vngodly people do not knowe this, nor can vnderstande the same. But Christen men haue this mysterye so openly declared vnto them, in the worde of God, that babes and yong children may heare and learne this lesson, almost as sone as they be able to crepe out of theyr cradell. Wherefore we are bounde hartly to thanke God, which hath opened vnto vs so great wisdomes and mysteries.

Hereby you perceau (good childerne) that in this shorte treatise called the Crede (as I said before) we be taught what God is, that is to saye, God the Father, God the Sonne and God the Holy Gost. Also herby we learne what great benefytes God hath gyuen vnto vs, and howe tendrely he loueth and fauoreth vs lyke a moost gentle and mercifull Father. In the whiche knowlege, consisteth our felicitie, and blessednes. For yf we

did only knowe, what God were, and dyd know nothing of his wil towarde vs, whether he were our frende or foo, fauourable or angrie, pleased or displeased with vs, then oure conscience beyng other waueryng and doutful, shoulde be destitute and voide of comforte. Wherefore lysten to me dilygently good childerne, that you maye knowe what benefites those be which God hath gyuen among you, what loue he beareth towarde you, and what is the hope of euerlastynge lyfe to the which we be called. The benefites of God towarde vs be infynite and innumerable, yet neuertheles as God himself is thre persons, the Father, the Sonne and the Holy Gost, so there be thre speciall workes whereby he hath declared his singular loue towarde vs. The first is, that God the Father hath creat and made vs of nothing, and gyuen to vs bodye and soule, and all thinges necessarie to the maintenance of our lyues, and hath made vs lordes ouer al erthly creatures. The seconde is, that whan we were all borne in synne, God the Sonne dyd redeme vs from our synnes and wicked lyfe. The thirde is, that the Holy Goost doth renewe our hartes, sanctifye vs, and make vs the temples of God. And in these thre benefytes, gyuen vnto vs by the thre parsons of the most blessed Trinitie, consisteth the matier and effecte of the hole Crede. For this is the brieue summe of the Crede, to saye. I beleue in God the Father, whiche did creat and make me. I beleue in God the Sonne, whiche did redeme me. And I beleue in the Holy Gost, whiche hath sanctified and halowed me. For the whiche consyderations we entende to deuyde this our exposition made vpon the Crede, into thre partes, of the which the first shalbe of the Creacion, the second of the Redemption, and the third of Sanctification. And first we will entreat of the Creation, which is expressed in these wordes. I beleue in God the Father Almightye, maker of heauen and earth. Where note good children, that this worde (I beleue) signifieth asmuche in

this place, as I trust. So that this sentence I beleue in God the Father, is asmuche to saye, as I trust in God the Father, and loke assuredly to receaue all good thinges at his hande. Wherefore this is the meanyng of the for-said artycle that we ought to put oure trust in no creature, but in the true and liuyng God only. For no creature can do vs any good or harme without the wil of hym. We oure selues made not oure selues (as it is writen in the Psalme) nor we can nether saue our selves, nether delyuer vs from any perrell. Therefore we ought to put our trust in God only, sticke fast to him, hang vpon hym, and to loke for al good thinges at his hande. They therefore that trust in men, in their fauor or frendship, they that trust in their awne learnyng, wysedome, riches, power, frendes, or ani suche thing, they do not trulye beleue in God, truly and holly trust in him, nor loke for all good thinges from him, but rather dyspise him, and worship for their God and make an ydole of that thyng, wherin they put theyr trust, and so greuously offende God. Wherefore it must nedes be, that at the length they must be brought to confusion and ruine that they may lerne by their awne fall and decay, that those wer but vayne thinges, wherin they put their trust and confidence, and that onely God is the sure rocke and stay, vpon whom whosoeuer leaneth, shall not be deceaued nor confounded. For it is the Lord God, which dayly poureth vpon vs infinite benefites, which, giueth vs al thinges that we haue nede of, and defendeth vs from all thinges that may hurt vs ether in bodi or in soule. And this is the fatherly loue which he bereth toward vs, to do all goodnes towarde vs without oure merites or deseruynges. Wherefore we ought to trust in him, yelde our selues holly into his protection to loke for all good thynges at his handes, and with a mery harte and constant fayth to cleaue to his goodnes in all thynges. And this is the highest and chieftest sacrifice wher with

God is pleased and worshipped. And whosoever beleueth in him after this sorte, those he taketh for his wel-belouyd children and in all thynges he declareth to them, that he is their louyng Father. Wherefore (good childerne) let vs not put our trust in any creature, or in any worldly thing, but at al tymes let vs fasten our sure trust in our Lorde God. So we shal be made his children, and enioy lyfe euerlastyng.

Nowe considre good children what a God he is, in whome we beleue, and in whom we put oure trust. He is God the Father, the almyghtie maker of heauen and earth. And these woordes good children ought not slyghtly to be passed ouer, for they be of greate weight and importaunce. Wherefore I pray you as it were in balance to wey them diligently and learne to vnderstande theym. For these wordes containe not in them worldly philosophie or mannes sapience, but heauenlye and godly wisdom. Wherefore I praye you gyue good eare whiles I do declare them to you.

First this article teacheth vs that God is almightie, that is to saye, that he hath power to worke and do al thinges what soeuer pleaseth him, and no creature in heauen or earth is able to let or withstande him, and that no thinge is vnpossible vnto him. And this is the foundation and begynnyng of Christian knowledge and faith, to beleue that God is almightie. The which many men do not beleue, and yet neuertheles they wyl be counted Christen men, or rather great clarkes. In this number be they, that do not beleue the bodye of Christ truely to be gyuen in the Lordes supper, to theim that receaue the sacramente, althoughe Christe hymselfe sayeth playnely. Take, eate, this is my bodye. And why do they not beleue this? verely because they dyd neuer truely beleue thys article, that God is almyghtie, but they thynke that God is not able to work or do that thing, which they can not compasse with their awne wit, and reason.

But you good children folowe not suche, but beleue you, with all youre hearte, that God is almyghtye, that he is able to worke and do all thyng that he wylleth, and perfourme all thing that he speaketh or promiseth. And in so doying you shall fynde great peace and quietnes in your consciences. For this is an excedyng comforte for vs, stedfastly to beleue this article that God is almyghtye. For hereby we be perswaded, in all perels and aduersities to put our trust in him, forasmuche as he is able to delyuer vs out of al troubles and affections, although they seme to mans reason remediles. Hereby also we be taught, to humble oure selues before God, and not to be proude, neyther to dyspyse or forget hym when all thinges goeth after our owne wyll, but to consyder that God is almightie, and able wyth a beck to ouerturne kingdomes, to cast downe the ryche, to exalte the poore, to punyshe the wicked, and to destroye vs yf we prouoke him to angre. Wherefore good chyldren marke well thys wourd, almyghty, whiche is as muche to saye as this. No man is so sore sycke, but God is able to heale hym. No man is so poore but God can make hym riche. No man is so symple or dul wytted, whom he is not able to make wyse. No man is so vyle or lytle regarded, but he is able to promote him to highe honours. No man is so greate a synner but he is able to iustifye hym. Wherefore in all chaunces we must put our truste in God onelye. For he is able to do what soeuer he wylleth, and all thyng is subiecte vnder hys dominion.

Furthermore in thys artycle God is called maker of heauen and earthe, that is to saye, God made heauen and earthe and all thyng contayned therein of nothyng. For God made not these thynges as a carpenter maketh an house, (whiche can not woorke yf he lacke hys toyles and stuffe.) But he onelye sayde, lette it be done, and by and by all thinges were done. And therefore he

hathe a newe title whiche was neuer herde among al the phylosophers, beyng called the creator of the worlde, that is to saye, that by hys woorde he wonderfullye made all thynges of nothyng. And as soone as he dyd speake, by and by all the worlde stode vp and was made.

Thus he made manne, and gaue hym bodye and soule, reason and wysedome, and dyd sette vnder his gouern-
aunce the yerth and all thyng that groweth thereon, as all kynde of trees wyth theyr fruytes, all kyndes of herbes and floures, all fyshes of the sea, foules of the ayer and all maner of beastes tame or wylde, and he made man Lorde ouer all these creatures, that he myghte vse theym partely to his norishment and foode, and partely to hys apparell and ornament of hys bodye, in so muche that he made the sunne, moone and al the sterres for thys ende, that they shoulde serue man. And (that is most comforte to vs of all) he made al these creatures before he did creat man, declaryng therby, that he is carefull for vs and prouideth suche thinges as we haue nede of, yea before we be borne.

Wherefore good children let vs be of good chere, and puttyng our trust in God let vs reason on this fashion. For asmuch as God made heauen and earth, it is euident thereby, that he is Lorde and Mayster of the same, and that all thynges aswell in heauen as in earth are donne accordyng to his wil. And forasmuche as he made all thyng for vs, it is also manyfest therby, that he willeth all creatures to do vs seruice, let vs therefore folow the
 Math. vi. counsel of Christ who saith. Be not careful for your lyfe what ye shall eate or drynke, nor yet for your bodye what rayment ye shal put on. Is not the life more worth then meat? and the bodye, more of value then rayment? Beholde the foules of the ayer, the whiche do neyther sowè nor reape nor carye into the barnes, and yet your heauenly Father doth feade them. Are not you much better then thei? Consider the lilies of the feld, how they

growe. They labour not, thei spynne not. And yet I saye vnto you, that Salomon himselfe (when he was in his most gorgious royaltie and glorye) was not apparelled lyke one of these. Now yf God dothe so apparell a floure (whiche althoughe it flourisheth to day, yet to morow it wythereth away and is cast into aournas) shall he not muche more do the same for you, O ye men of lytle faith? These be the wordes of Christ good children, by the which he exhorteth vs to put our trust and confidence in God our Father, and stedfastly to beleue, that he whiche hath gyuen to vs our lyfe, is both able and wylling also to gyue vs all thynges necessarye to the maintenaunce of our lyfe. For he is the maker of al thinges, and all creatures obey his wyll and commaundement, and if there lacked any thinges that should helpe vs, he is able euery daye to make all newe agayne, as euery yeaere he maketh all thynges to renewe and spryng again. Thus by these wordes we learne that God hath made heauen and earth and all thynges conteyned therein for vs, and for oure commoditie, and that he is both can and wil gyue vs our dayly fode and lyuynge. Wherefore let no man trust to his own wit, reason or compassyng, thynking that he is able to get his liuing or riches by his awne carefulnes or to maynteyne his lyfe, but let vs put our trust in God our Father Almightye, he will feade nourishe and mainteyne vs, as longe as it shall please him. Neuertheles it is our parte to labour dilygentlye, and euery man is bound to do his dutie in his vocation and calling. For God willeth not, that we shoulde be idlle, and lye all the day on the one syde, lokynge that he shuld put meat in our moughtes, as the nourse doth feade yong children, but he commaundeth vs to plye our laboures and occupations and then to cast all carefulnes, and put it vnto hym, Thus good childerne I haue expounded vnto you the first article of our belyfe, conteynyng the doctryne of the creation and makynge of the

worlde, the which heauenly philosophie (to thentent you maye the more easely beare it in youre memories) I wil knit it vp in few wordes, that when you be demaunded, how vnderstande you the first article of youre belife? you may thus shortly answer. I beleue that God the Father hath made me, and al creatures in heauen and earth, that he hath gyuen to me and conserueth my bodey and soule, reason, senses, eyes, eares, and all my other members. Also I beleue that the same almighty Lorde and God doth dayly gyue to me and to vs all, meat, dryncke, cloth, wife, children, house, lande, riches, cattell, and all thynges necessarye to the mayntenaunce of our lyues and that he doth dayly defende kepe and preserue vs from all perell, and delyuer vs from all euel. And all thys he dooth of hys awne mere mercie and goodnes, without our worthynes or deseruynges. For the which benefites it is our dutie to render to him continuall and euerlastyng thanks to obey hym in all thynges, and to take hede that we be not vnkynde to hym, that hath shewed so greate kyndnes towards vs.

A general conclusion to be rehersed at the ende of euery sermon made vpon the Crede.

Thus you haue hearde good children, the true and playn meanyng of this parte of the Crede. Now it is youre parte deapely to prynte the same in youre hartes, that you maye put your hole trust and confidence in the true and lyuyng God our heauenly Father. And forasmuche as faith is the worke of God, and the light of our hartes, whiche God putteth in vs by his worde and holy Spirite, (so that we can not atteyne faith and the knowledge of Christ without Goddes word and true preachers) therfore accustome yourselves euen from youre tendre age to heare the worde of God, that he by his holy Spirite maye moue and sturre vp your hartes to true faith and knowledge of hym. And besyde that you shall de-

sier God with most hartye praiers, that as he hath gyuen you the gyft of faith, so he wyll contynew and increase the same in you, that as you growe in age, so also you may growe in the knowledge of Christ. For he that beleueth in Christ, is made thereby the sonne of God, and heyre of lyfe euerlasting. And then he gyueth vs hys holy Spirite to kyndle charitie in our hartes, wherby we loue God and kepe all his commaundementes. All these benefites we receaue by faith in the whiche whoso-euer contynueth vnto the ende of his life, shalbe sauved, the which God graunte to vs all. Amen.

THE SECONDE SERMON OF OURE REDEMPTION.



Mat. xxvii.
Mark xv.
Luke xxiii.
John xix.

I DECLARED vnto you heretofore good children, that the Crede entreateth chiefly of thre thynges, that is to saye, of God the Father that made the world, of God the Sonne that redemed the worlde, and of God the Holy Goost that sanctifieth the worlde. And in the former sermon I taught you the hygh and heauenly philosophie, of the creation. Wherefore now I will yttre vnto you the great mistery of our redempcion, whiche is conteyned in these wordes of the Crede.

I beleue in Jesus Christ his only begotten Sonne, our

Lorde, whiche was conceived by the Holye Goost, borne of the Virgin Marie, suffered vnder Ponce Pilate, was crucified, dead and buried. He descended into hell. The thirde daye he rose from death. He ascended to heauen. He sitteth on the ryghte hande of God the Father Almightye. From thense he shall come to iudge the quicke and the dead.

In this seconde part of the Crede we may learne to know the seconde person in Trinitie, the Sonne of God, Jesus Christ our Lord. And as in the first article ye haue learned what benefytes we receyue of God the Father to the sustentation and maintenaunce of this temporal and transitorie lyfe, so in this seconde parte we shall lerne to know, how great treasures and ryche gyftes we haue receyued by the Sonne of God Jesus Christ to the attaynyng of the perfect and euerlasting lyfe. And here you may consider good children how great was the miserie, and how horrible was the indignation of God whiche we were brought vnto by Adam. So great it was, that neyther golde nor syluer nor anye other thyng was able to bye vs out of the same, but onely Jesus Christ the Sonne of God and that by hys death and effusion of hys moost precious blod. And of this great misery and indignation of God towarde vs this was the cause. At what tyme God had made Adam and Eue, and set them in paradyse, he intreated them lyke a most louyng and gentle father. For he made theym lordes ouer al liuely creatures, both beastes fyshe and fowle, and did giue vnto them al trees that bare fruit, that thei might feade thereon. Onely he forbad theym that they shoulde not eate of the tree of knowlege of good and ylle. And yet he gaue theym warnyng of the great losse and damage that they should suffer if they eat of that tree saying. When soeuer you shall tast of the fruyt of that tree, you shalbe made mortal and shall dye.

Their dutie had bene vnto so gentle a God and so mercifull a Father, in their hartes to haue beleued him, trusted him, and loued him, to haue obeyed hym, and to kepe all his commaundementes gladly. But our most craftye enemy Satan, enuying mans felicitie, spake to Eue by the serpent and sayde. No, you shall not dye, but you shall be lyke gods, knowyng both good and euell. And with these most poysoned wordes perswaded Eue, to eate of the fruyt whiche was forbydde. And Eue gaue of the same to Adam, who also did eat therof and so did breake Gods commaundemente. Nowe I praye you marke good children, what thei lost by this their disobedience. First when Adam and Eue wer thus deceyued by the serpent, and perswaded that God dyd not fauoure theym but had enuye at theim, that they shoulde haue knowledge of good and yll, (and that for enuye he forbad them to eate of that fruit, that shoulde gyue to them so great knowlege) they did no more trust God, but beganne to trust themselues, and did study to care and prouide for themselues. Secondarily when they no more trusted God they coulde no more finde in their hartes to loue hym, but began to dote vpon themselues, and to thynke that they had no better frende neither in heauen nor earth then their awn selves. And after that thei had thus put their trust and confidence in themselues, and dotyngly loued all that was their awne, by and by folowed feare and concupiscence. For by and by they beganne to hate and eschewe all thinges, that wer paynful or vnpleasant to the fleshe and dotynglye to lust and long for such thinges as wer delectable and pleasant to the fleshe. Hereby you perceiue good children, how our first parentes Adam and Eue, poisoned with the venome of the serpente, were cast into. iiii. horrible vices or diseases. The firste is, that they dyd not trust in God. The second, that they dyd not loue God. The third that they did not feare him, but as a cruell tyranne. The fourth,

that they were replenished with concupiscence, and euyl desiers lustes and appetites. And these be the rotes of originall synne, oute of the whiche all other synnes do spryng and growe. So Adam and Eue had a very great fal, that fel from Gods benediction fauoure and loue, in to Gods curse angre and dyspleasure, that fel from original iustyce into original syn, by the which fal al the strength and powers both of their bodyes and soules were sore decaied and corrupted. And as oure firste parentes Adam and Eue were infected and corrupted euen so be we that be their children. For as we see by dayly experience, that comunly gowtie parentes begetteth gowtie children. And yf the father and the mother be infected with the leprye, we se comunly that the children borne betwene them haue the same dysease: so lykewyse as our first parentes Adam and Eue, dyd not put their trust in God, no more do they that be carnally borne of them. And as they loued not God, so their children loue him not. And as they folowed their owne concupiscence lustes and appetytes and not the wil of God, euen so do all their yssue. So that all their posteritie vpon earth be sinners, euen in their mothers wombes. For thei haue not their truste in God, they loue not God, they haue not a fatherly feare vnto hym, they be ful of yl lustes appetites and desiers as you haue herde good children in the. ix. and tenth commaundementes. And for this cause the scripture dothe say, that all we are conceyued and borne in synne. And saint Paule sayeth, that by nature we be the children of Gods wrathe. So that we all shuld everlastingly be damned, yf Christ by his death had not redeemed vs.

Psal. li.

Ephes. ii.

Wherefore good children marke well this parte of youre Crede, that teacheth you bothe to knowe Christe, and by what meanes he dyd redeme you. For firste in the Crede he is called, the only Sonne, or onely begotten Sonne of God. Whereof it muste nedes folowe, that he is

very God by nature, borne of God the Father, before the foundation of the worlde was layde. He is the euerlastyng wisdom, and worde of God, by the whiche God the Father made all thinges. That he is also verye man, it is euidently expressed in these wordes. I beleue in Jesus Christe, whiche was conceyued by the Holy Gooste, borne of the Virgyne Marye, suffered vnder Ponce Pilate, was crucified deade and buried. And these. ii. forsaide thinges I can not comprehend more shortely nor aptely, than by these wordes. Christ our Lorde is verye God and very man. Secondly learne this also, by what meanes Christ dyd redeme vs. For what soeuer God hath commaunded in the Ten Commaundementes whiche we haue not fulfilled because we be all synners, that Christe himselfe hath fulfilled for vs. And what soeuer punishment we haue deserued to suffre of God for oure synnes and offences, that Christe hath taken vpon himself and suffered for vs. By this you may perceyue howe requisite it was, that Christ God and man, should be conceyued by the Holy Gooste, and borne of a pure virgyn. For if Christ shoulde redeme vs, and satisfye for our synnes, than must he nedes be holy and without synne. For yf he had bene gyltye and a synner, then coulde not he haue holpen his owne selfe, but he must nedes haue had an other Sauyor and Redemer for him aswel as we haue for vs. For what soeuer he had done or suffred, shuld haue bene worthely for hys owne offences, and yet coulde he not haue satisfied for hym selfe, muche lesse then he coulde haue satysfied for other. Wherefore it was necessary (yf he should satisfye for vs) that he should be conceyued of the Holy Gooste, and borne of a virgyn, that his natyuitie myght be pure wythout synne and not corrupte, as ours is. That oure corrupte and damnable natiuitie, myghte be purified and made holy by the holy and pure natiuitie of Christ. Therefore we say in the Crede. He was conceyued of the Holy Goost,

borne of the Virgyn Marye, that Christe beyng pure and cleane frome all synne, mighte redeme synners and satisfye for theim. Now for asmuch as the iustice of God dydde require that Christe should suffer and make satisfaction for vs, and do all thynges that we were bound to do, it was necessarie that he should be made man. For if he had not bene a veray naturall man, he coulde not haue done for vs, all those thynges, which we were bound to do.

And agayne, yf he had not bene veraye God, he coulde not haue bene pure and cleane from al syn, and so haue made a true and perfect satisfaction for oure synnes. For no man can perfectly fulfyll the wyl of God, but God himself alone. Wherefore in that he suffered for our synnes, therby he declared, that he was a veye pure and natural manne. Agayne he gaue moost certayne and euydente tokens of hys godhed, in that he ouercomed and vanquyshed the Deuell synne and deathe. For yf he hadde not bene veraye God, he coulde not haue losed the bandes of death, nether haue raysted himselfe from death to lyfe. So you hear good children, that our Lorde Jesus Christ was very God and very man, not conceyued in syn (as we be) but conceyued by the Holye Goost, and borne of the moste pure Virgyn Marie. And as man he suffred deathe for vs, and descended into hell. But as naturally God he losed the bandes and paynes of hell, he destroyed the kyngdome of death, he rose from deathe to lyfe, and so payed the raunsome for our synnes, and toke away all the gylthynes of the same. Therfore when we beleue in Christ and stedfastly cleuyng to the worde of God, suerly perswade oure selues in oure hartes, that we be thus redemed by Christe, then God is no more angry or displeased with vs for our synnes, but freely and mercyfullye he forgyueth vs all our offences, for the deathe and passion of his Sonne Jesus Christ, and he gyueth vs also the Holye

Gooste, by whose healpe we maye wythstande synne, and be delyuered from the same. The whiche matiers sayncte Paule doth knyt vp in one bryef sentence, not so shorte as notable and weyghtye, sayinge. Christe was delyuered to deathe for oure synnes, and dyd ryse agayne for oure iustification. In the whiche sentence saynct Paule doeth not onely declare what Christe dyd, but also for what ende, and for whome he suffered death, and rose agayne. For seynge that Christe was that moost innocent lambe, that neuer was blotted with any spot of syn, and yet he suffered for vs as a synner, it is euident hereby, that he dyed not for himselfe, but toke vpon him oure synnes, and bore for vs the burden which we shuld haue borne. Moreouer seing that Christ was not ouercome by deth but by his myghty power he dyd vanquyshe death, and rose from deathe to lyfe, and sytteth at the ryght hande of the Father, hereby we maye euidently perceyue, that the great wrath and indignation of God to vs, hathe an ende, and that by our liuely faith in him our synnes be forgyuen vs, and that we be reconsiled into the fauoure of God, made holy and ryghtuous. For than God doth no more impute vnto vs our former synnes, but he doth impute and giue vnto vs the iustice and ryghtuousnes of his Sonne Jesus Christ whiche suffered for vs. These are but fewe wordes, but surely they be of greate importance. For in this sentence saynct Paule includeth the summe and effecte of the holy ghospell, when he sayeth. Christ was deliuered to death for our synnes, and rose agayne for oure ryghtuousnes. For lykewise as when an other man doeth pay my raunsome and satisfye or suffre for me, I my selfe am iudged to paye the same, and no man after can accuse me therof. And when an other is bounde for me, yf he be by any lawful meanes discharged, I my selfe am counted to be dyscharged also, euen so forasmuche as Christe hymselfe, toke vpon him the bande of death for vs, and to satisfye for vs, and so

did in deede by hys death, we our selues for whom he was thus bounde iustely be delyuered and dyscharged from death and damnation. And so we be counted righteous for asmuche as no man dare accuse vs for that syn, for the which satisfaction is made by our Sauour Christ. And when oure Sauour Jesus Christ had thus satisfied for our synne, and so ouercome deathe and hell, than lyke a most valiant conquerer he ascended into heauen, where God hys Father receyued him with a moost gloriouse triumphe, and placed, hym on hys ryghte hande, and made him Lorde ouer all creatures, and therefore he is called in the Crede also our Lorde. For yf he had not raunsomed and redemed vs, we had bene cast downe to hel for euer. But seynge that he redemed and bought vs, therefore be we his and he is our Lorde and Mayster, and hym we must loue, obey and serue.

And this is oure moste hye and euerlastynge comforte, that Jesus Christ is our Lorde and we his seruauntes. For because he is oure Lorde, therefore he wyll defende vs, and delyuer vs from all daungers. And althoughe we be synners, yet he wil forgiue vs our synnes, because he hathe payed the raunsome and det due for the same. And althoughe we dye, yet he wil rayse vs vp agayne, because he hathe ouercome and conquered death. And althoughe we be neuer so muche afrayed of the sorowes and paynes of hell, yet they shall not be able to holde vs, bycause that to theym that be hys seruauntes, he hathe broken hell, and set open the gates thereof. Wherefore seynge that we haue so myghtye a Lorde and Mais-
ter we be out of all peryll and daunger.

But we agayne aboue all thynges, we muste studye to obey oure Lord and Mayster, and do those thinges whiche he commaundeth. For he hath redemed and bought vs for thys entente and purpose, that we shoulde be iust and holy, as he hymselfe is holy. And he that

is not obedient vnto Christes commaundementes shall be sore punyshed, for oure Lorde Jesus Christ shal come agayne to iudge both the quicke and the dead.

Wherefore good children, laboure wyth all diligence and studye, that when Christe shall come againe to iudge the world, he may finde you holy and obedient. For then he wyll rewarde you wyth euerlastyng lyfe. After thys maner Christ redemed vs from synne, and from the horryble offence of Adam, by whome we were al condemned. For by Christes passyon and death, and by hys ghospell we haue obtained thus much, that we may beleue and trust in God. And trustyng in God, we haue his holy Spirite, whereby we maye also loue God. And thys Holy Gooste renueth vs and clenseth vs from all euell lustes and desires, that we beyng thus made holye and rightuouse, maye kepe Goddes commaundementes, and serue our Lord Jesus Christ.

Wherefore good chyl dren, beleue ye with al your heart in thys Jesus Christ the onely Sonne of God oure Lord, and doubte not but that he hath suffered for our synnes, and contented the iustyce of his Father for the same, and hath brought vs agayne vnto his fauour, and made vs his wel beloued children and heyres of hys kyngdome. And when you be asked, howe vnderstande you the second parte of the Crede, you shall answer. I beleue that Jesus Christ, veray God, begotten of God the Father, and verrye manne, borne of the Virgin Marie, is my Lorde, whiche by hys precyouse bloode and holy passyon, hathe redemed me, a myserable and damned wretch from all my synnes, from death eternall, and from the tyrannie of the Deuell, that I should be his owne true subiect, and lyue within his kyngdome, and serue hym, in a newe and euerlastyng lyfe and iustice, euen as oure Lorde Christe, after he rose from deathe to lyfe, lyueth and raygneth euerlastyngly. Or elles if you wyl answere more shortely, you may say, thus. I beleue that Christe

was deliuered to death for our sinnes, and rose againe for our iustification.

Acts i. ii.



THE THIRDE SERMON OF OUR SANCTIFICATION.

NOWE remayneth the third parte of the Crede to be declared, whiche entreateth of our sanctification, how we be made holy. And it is spoken in these wordes.

I beleue in the Holy Gost, the holy catholicke churche, the communion of saynctes, the forgyuenes of synnes, the risynge agayne of the bodye and lyfe euerlastyng. Amen.

In the seconde parte of the Crede (which treateth of our redemption and pryce giuen for vs) you haue bene taughte (good children) to knowe the seconde persone in Trinitie, Jesus Christe what he is, and what he hath done for vs, that he was made man for our sakes, that he toke vpon him our synnes, and suffered for vs the feare and panges of deathe and hel, and had victory ouer them by hys passion and death. And after by his godly and victorious power he arose again from death to lyfe. And after this most glorious conquest, he ascended into heauen, where he sitteth at the ryghte hande of his Father, and is our Lorde, and we his seruantes derely boughte.

Al this you haue learned in the last sermon, but now good children, in this thirde parte of the Crede, you shall lerne to knowe the thirde person in Trinitie, the Holy Gost, and also his benefites and giftes that we maye knowe, what we haue receyued of God after our redemption, wherby we may be made mete to come to euerlastynge lyfe thorough the merites of Christ. For althoughe our Lord Jesus Christ, hath redemed vs from the captiuitie of synne death and hel, and hath set vs agayne in the fauor of God, yet we should haue no knowledge of these great benefites, we should feale in our consciences no comforte ioy or peace, by the same, yf they were not declared vnto vs by the preaching of Gods most holy word.

And our consciences should styl remaine troubled, and the feare of eternal death, and all noughty desiers and concupiscences of the frayle fleshe, shoulde euer remaine in vs (euen as from Adams time thei be in vs as sone as we be borne) and so we shuld be vtterly vnapt to the kyngdom of God and lyfe euerlasting, yf we shulde stil remayne, as we be borne. For yf we wyl be the heyres of God and euerlastynge lyfe, we must be borne agayne, and sanctified or made holy, as apperteyneth to the children of the most holy God. Nowe this newe birthe and sanctification, the Holy Gost worketh in vs. And therefore he is called the Holy Gost, because al thing that is sanctified or hallowed, is sanctified or made holy by hym. Wherefore when the Holy Goost is not in man, then it is not possible that he should be holy, althoughe he dyd all the good workes vnder the sunne. And for this cause saincte Paule, writing to the Romaines, doth cal the Rom. i. Holy Gost, the Spirite of sanctification, that is to say, the Spirit that maketh holynes. Lerne therefore good children, that al we must be made holy and newe men, by the vertue of the Holy Gost, and that we can not attayne this holines by our awn strength or workes, and

therfore we must beleue in the Holy Gost that he wil sanctyfy vs at such tyme and place, and after that sorte and maner, as it shall please him. And it is our part to gyue place to his workynge and not to withstande the same. And therfore we saye in this Crede, I beleue in the Holy Gost. But it is necessarye some thynges here to speake of the maner of sanctification, how and after what maner the Holy Gost doth hallowe vs, that we maye so prepare our selves, or rather gyue place to the Holy Goost whiche preuenteth vs, that he with his lyght and almighty strenght and power maye worke hys wyll in vs.

Now I desier you to marke dyligently, by what meanes and fashion the Holy Gost dothe worke thys sanctification or halowyng in vs. After that our Lorde Jesus Christ by his death passion and resurrection had redemed vs, and obteyned for vs, that our synnes should be forgyuen, and we be made the children of God, shortly after in the feest of Pentecoste, he sent down vpon his apostles the Holy Goost in the lykenes of fyery tongues. The whiche Holy Goost gaue them wysdome connyng audacitie and constancie, to teach boldly this holy gospel of Christe, that is to saye, this Christen faith whereof we do speake. And where they could not be present themselves, or long abide and continew in their awne persons, thither they sent their disciples and other godly and learned men, and to them they gaue the Holy Gost, by layng their handes vpon their heades. And this rite or ceremonie, to orden preachers and mynisters of Gods worde, hath continued in the churche euen from the apostles tyme vnto this day, and shall endure vnto the worldes ende. For sainte Paule saieth. How shal men beleue without a preacher? And how shal men preache, excepte they be sente? And here you may learne, that this holy gospel whiche we preache, and the doctrine of the grace of Christe, taught in the hole churche, com-

meth not of the wil of man, but by the commaundement of God, and by the motion of the Holy Gost which doth sturre vp mens myndes, to publishe Gods most holy worde, and doth worke by his secret inspiration in the prechers and ministers of the same. For they wer not able so muche as to open their moughtes, to teache so highe mysteries and heauenlye wysedome, yf the Holy Gost did not moue theim therto, and worke in theim. Neyther wolde the hearers so greatly esteeme the preachers worde, and giue so good eare vnto it, excepte the Holy Goost dyd persuaue theym, that the doctrine of the gospell, wer of God and cam from heauen. Now the Holy Goost worketh by this worde on this fashion. First he that beleueth the gospel, and receaueth the doctrine of Christ, is made the sonne of God, as sayncte John witnesseth in his gospel, sayyng. As manye as receiue him, he hath gyuen them power to be made the children of God. For when we beleue in Christ, and are baptised, then we be borne agayne, and are made the children of God. And when we be his children, then he gyueth the Holy Gost into our hartes, as saint Paule testifieth writyng thus. For asmuche as you be now the children of God, therefore God hath sent the Spirite of hys Sonne into your hartes, which cryeth, Abba, Father. And when we haue receaued the Holy Gost, he doth kyndle in our hartes true loue toward God, as sainte Paull writeth in the pistle to the Romaines in the fifthe chapter. The loue of God (saith he) is poured abroad in our hartes, by the Holy Gost which is gyuen to vs. And where as the true loue of God raygneth, there are Gods commaundements kept, and there begynneth a certain obedience to his wil and pleasure. Forthermore the Holy Goost dothe staye the fleshe and the lustes of the same, and helpeth vs to ouercome them, that we be not caried away by them, but may continew in clennes and holynes of lyfe. These be the benefites and workes of

John x.

Galat. iv.

the Holy Gost in vs. And to thentent you maye the more easely beare them awaye, I wil (as briefly as I can) repete theym agayne vnto you. First of all the Holy Gost prouoketh and stirreth vp men, to preache Gods worde. Than he moueth mens hartes to faith, and call-eth them to baptisme, and than by faith and baptisme he worketh so, that he maketh vs newe men agayne. And when we be thus newly borne and made again, and be bcome the children of God, then the Holy Gost doth dwel in vs and make vs holy and godly, that we may be the temples of God, in whome God maye dwell and inhabite. Also thys Holy Ghoste doeth daylye more and more encrease and establishe our faythe, that we lyke moste louing children maie colle and embrace our heuenly Father, and hang fast about his necke. The same Holy Gooste doeth also assure and warrant vs, that our synnes be forgyuen, and that our pardon is signed with Gods seal. He doeth also kyndle in vs a feruent loue towardes God, and maketh vs wylling to kepe Gods law and commaundementes, and helpeth vs also to fyght agaynste synne, and to wythstande oure yll appetites and desyers. Furthermore with the crosse of syckenes and diuerse other kindes of afflictions and aduersities, the Holy Gooste doth, as it were, crucifie and mortifie vs to the world, that we may lyue to Christ. And this worke he woorketh continually in vs, and cesseth not vntil he hath wrought in oure hartes a perfecte faythe and a perfect charitie, and vntyl synne and all euell desyres be cleane at lengthe purged oute of vs, by the death of our bodies. And then we shalbe perfecte in all holines, and cleane delyuered from all synne and aduersitie, and be heires of oure fathers kyngdome, and hys true and most derely beloued children,

Wherefore good chyl dren, as heretofore you haue bene taught, that we oughte to beleue in God the Father that made vs, and in God the Sonne that redemed or boughte

vs, so you muste nowe learne to beleue in the Holy Goste that hathe hallowed vs, and doth continually more and more renew and make holy, all those that beleue the gossell. For he that beleueth in Jesus Christe, that he is oure Lorde and oure Redemer, to him God gyueth the Holy Gost, to make him holye and ryghtuouse. As sayncte Paule witnesseth, sayng. No man can cal Jesus, Lord, but by the Holy Goste. And for asmuch, as now it hath ben plainelie declared vnto you, after what sorte and manner the Holy Gooste doth sanctifie vs, it is your part, not onely to emprynt this lesson diligently in youre myndes, but also to desier God, with continuall and earnest prayers, that he wyll vouchesafe more and more to sanctifie you.

And as muche as lyeth in you, apply your selves to heare godly sermons, and gyue youre hartes to God lyke waxe, apte and mete to receyue what thyng so euer it shal please him to prynt in you.

For he that is wyllynge and glad to lysten to godly sermons, he that is studyous to learne the word of God, wherein Christ is preached, and with a stedfast faith cleueth to the promise of the gospel, he is made partaker of this sanctification and holynesse, and of this so great comforte, and euerlastyng saluation. For God sayeth by his prophet Esaye. My worde shall not returne to me in vayne. And saynct Paule sayeth, that the gossell is the power of God, wherewyth he wourketh the saluation of all them that beleue.

Nowe the rest that folowethe in the Crede, is a shorte declaration of these thynges before rehersed. For it followeth in the Crede.

I beleue the holy catholycke church, that is to saye, all godly and Christen men must beleue, that the gospel or doctryne of Goddes grace thorowe the merites of oure Sauour Jesus Christ, is neuer in vayne published in the worlde, or sowed abrode without fruit, but euer there is

founde some companie of men, or some congregation of good people whiche beleue the gospel and be saued. And this companie of men whiche beleueth the gospell, although here vpon earth thei be seuered in sondry places, yet are they called one holy catholike or vniuersal church of Christe, that is to saie, a multitude congregation or companie of Christen people. For this worde, church, doth not here betoken a temple or church buylded of tymber and stone, but it signifieth a companie of men lyghtened with the Spirite of Christe, whiche do receaue the gospel, and come together to heare Gods wourde, and to praye. And this Christen church is a communion of saintes, that is to saye, all that be of this communion or company, be holy, and be one holy body vnder Christe their heed, they be one holy congregation or assemble. And this congregation receaueth of their hedde and Lorde Jesus Christe, all spirituall riches and gyftes that perteyneth to the sanctification and making holy of the same bodye. And these gostly treasurers, be commen to the hole body, and to every membre of the same. For he that is vnfainedly a faythfull and godly man, is made partaker of these benefites. And these are the sayde gyftes, which be commen to the hole church of Christ and to every membre of the same.

The first is, that God the Father (that euerlasting and endles maiestye) is our most gentle and merciful Father. That God the Sonne, is our redemer and mediatour betwene the Father and vs. And that God the Holy Gost, is the commen sanctifier or halower, of all theim that haue a true faithe in God. The second, is the preaching of the gospel, thadministration of baptisme, and the sacrament of the bodye and bloude of our Lorde Jesus Christ, by the whiche we are made partakers of all the inheritaunce of heauen, and of all the benefites of Christe. The third, is prayer. The fourth, is the crosse of affliction and aduersitie, whiche God sendeth to all godly

men, to make them to knowe him, to proue therby and trye their faith, to mortifye their fleshe and to make clene the corruption of the same. And here I speake onely of the crosse, which good men suffre. For thafflictions of the vnfaithful and vngodly, do rather hurt them, then make them holy. For inasmuch as their vnpatientnes, is encreaced by such aduersitie, thei be brought to more disperation and damnation. Nowe it is very good for you to knowe these thinges, that you may also knowe, that there is nothyng in heauen or erthe better for vs, than is the true knowlege of God, and that these excellent gyftes and benefites, cannot be had, but onely in the foresayde churche or congregation, and no where els. But whan the true churche (which is ruled by the Holy Gost, and the worde of God) dothe promyse vs these so great riches and benefites, we ought not to doute, but that we haue alredye receaued them. And when the churche doth happoint and ordeine vs, to be preachers and ministers of these most pretiouse treasures, we must stedfastly beleue, that God effectuously worketh with vs that he is present with vs, and that he at all tymes doth strengthen vs agaynst the worlde and the Deuyll, and that he doth helpe vs to do all thynges accordyng to our callyng prosperously and with good successe. Secondly we must beleue the remission of synnes. Therfore next vnto this article, I beleue the holy catholique churche, the communion of saintes is added, the forgeuenes of synnes. For where so euer the churche of Christ is, there is frely offred that eternall comfort aboue all measure, that is to say, the fauore of God, and remission of synnes. And without that churche is no remission of synne. Wherefore we must seke remission of synnes in the churche of Christ, and desier absolution. That when the true churche, by their ministers doth promyse vs remission of our synnes, and here in erthe dothe absolue vs, we may surely trust, that in heauen also before God

we be absolued and pardoned. Thirdly, we must beleue the resurrection of the fleshe, wherefore after tharticle of the remission of synne, foloweth next this article. I beleue the rysing agayne of the fleshe, for among other ponyshmentes for originall syn, layd vpon Adam, and his posterity, we daily see this horrible paine, that the goodly beawtiful bodye of man, created to immortalitie, must nedes ones be dissolued by deathe, and brought to a filthy and stinckying corse and graue, that the tyranny of synne (whiche so long as we liue rageth in our fleshe) by our deathe may cease, and haue an ende, as saint Paule saith vnto the Romanes. For by deathe of the body cease all the desires, concupiscences and rages of the mynde whiche be against the wil and commaundementes of God. There ceassith also all synnes against our neighbours, as ire, enuie, lechery, couetuousnes, pride and all ill affectyons, and at the last day God shall rayse vs agayne from death, so that such infirmities and synnes, shall no more be founde in vs, but we shal be pure, spiritual, and immortal, and lyke to the bright and clere bodye of Christ. And that we may the more assuredly beleue this, both Christ himself rose from death, and many saintes also with hym. Fourthely we must beleue euerlastyng lyfe. Wherefore it foloweth in the Crede, I beleue euerlastyng lyfe, that is to saye. I beleue, that whan we shall ryse from death, then we shall lyue euer with Christe in parfite holynes and iustice, and in suche a gloriouse ioy as no tounge can tell, nor hart thincke. And this treatise of the Crede, we must end with this wourde. Amen. which is asmuche to saye, as I beleue that al the articles of our beliefe before rehersed, be very true, and thereof I haue a sure faithe trust and confidence. Therefore good children, from the bottome of your hartes, you must beleue in the Holy Gost, whiche doth promyse vnto vs remission of our synnes, by al the true preachers and ministers of Goddes worde. And he

Rom. vi.

dothe also geue light to our hartes and myndes, and moueth vs to beleue Goddes worde, and to put our faith and trust in hym. And the same Holy Goost dothe dayly purifye and sanctifye vs, purge and clense vs from sinne, and after this bodily death, shall rayse vs agayne to euerlasting life. And take this for a sure conclusion, and doubt nothyng thereof, that the Holy Goost, as he hath begonne these thinges in vs, so he will fynyshe the same in vs, yf we obey him, and continue in faith, vnto thende of our liues. For he that continueth vnto the ende, shal be saued. And this is the summe, and also the most plaine vnderstanding of this thirde parte of the Crede entreatyng of our sanctification or halowing. Wherefore good children, marke well this lesson, that when ye be demaunded, howe vnderstande you the thirde parte of the Crede, yee may answer thus I beleue, that neither by manis strength power or wysedome, neyther by myne awne endeuour, nor compasse of myn awne reason, I am able to beleue in Jesus Christ, or to come vnto hym. But the Holy Goost did call me by the worde of the gospell, and with the giftes of his grace, he hath hitherto endowed me, and halowed me, and in the true faith, he hathe hitherto preserued and confirmed me, and this he hath not done only to me, but also he calleth and gathereth togyther in the vnitye of one faith and one baptisme, all the vniuersal churches, that is here in earth, and he halloweth, kepeth and preserueth the same, in the true knowledge of Christ, and faith in his promyses. And in this church he geueth free and general pardon, to me and to al that beleue in him, of al our synnes, offences, and trespasses, and at the last day he shall rayse me, and all other that be deade, and al that dyed in the true faith of Jesus Christ, he shall glorifye, in the lyfe euerlastyng. Therefore to the sayde Holy Gost that sanctifyeth vs, with the Father that made and created

vs, and the Sonne that redemed vs, be geuen all honour and glorie world without ende. Amen.

A generall preface, to be rehersed in the begynnynge of euery sermon, made vpon the Lordes Prayer.

Ye haue learned heretofore good children in the Crede, what we ought to beleue, and in the Ten Commaundementes what we ought to do, but we can neyther beleue nor do as we ought to do, excepte the Holy Gost worke with in vs, bothe a true faith and also a dewe obedyence towards God and his lawe. For faith is the gyfte of God, and all good thinges commeth from the Father of lightes. Therefore we must nedes aske and craue these benefites at his hande whiche only is the gyuer of them. For so Christ saieth, that God the Father wyll gyue to vs his children all thinges, so that we sue to hym for them. And the prophet Dauyd saieth. Cal vpon me in the daye of thy trouble, and I shal deliuer the, and thou shalt glorifye me. Also our Sauoure Christ commaundeth vs to do the same, sayng. Aske and you shal haue, seke and you shall fynde, knocke and the dore shall be opened vnto you. Now therefore, seyng that we haue learned what we shoulde beleue and do, it is most necessary for vs, to cal for Gods grace with most feruent and earnest prayers, that we may be able to performe that thinge whiche we are bounde to do. For our Sauour Christ hath promised vs, that what soeuer we aske the Father in his name, he wyll gyue it vs. Also he saieth, that what soeuer we aske, yf we beleue, we shal receaue the same. Wher is to be noted, that yf we wyll obteyne oure requestes, we must aske in the name of Christ, and also trust assuredly, that for Christes sake our praieris shal be heard. To aske in Christes name is to aske accordynge to his wil, that is to say, to aske that which he hath commaunded.

Jacob. i.

Psalme l.

Mat. vii.
Jer. xxix.
Mar. vii.
Luke xi.
Joh. xvi.

Joh. xiv.

Therefore when we praye we may saye thus. O God our Father and the Father of our Lorde Jesu Christ, which art in heuen, I durst not of myne awn head be so bold, to come vnto thy most highe and excellent maiestye to desyer any thyng of the, but thy welbeloued Sonne our Lord Jesus Christ hath commaunded me so to do, and only in his name and at his commaundemente am so bolde. Therefore yf thou hear me, thou hearest thy dearly beloued Sonne oure Lorde Jesus Christ. And yf thou heare me not, then thou hearest not Jesus Christ him selfe, who hath sent me to the, and hath commaunded me to aske in his name. Of this prayer made in fayth, speaketh saincte John in his Epistle saying. This trust we haue in God, that when we aske any thyngge accordinge to his will, he doth heare vs.

Therefore we shoulde stedfastly beleue that God doth heare our prayer. For he that beleueth not, he shall obtayne nothyng. And therefore Christe saith. If you Mark xi. beleue, you shall obtayne. And to thentent, that we should beleue and surely thynke, that we be herde, he hath promysed to graunt whatsoeuer we aske in his name. And agayne to thentent that we shuld knowe and be suer, that we praye accordyng to his wil, he hymselfe hath taught vs, howe and what we should praye and aske. Therefore it is not in our lybertye, whether we wil praie or not, but by Goddes commaundement, we be bounde to praye, as you haue hearde in the seconde commaundement. Now therefore with all dyligence lerne good children, the holy prayer of the Lord, which the greate doctour and our Lorde Jesus Christ taught vs hymselfe, saying to his disciples. Ye shall praye after this maner.

Math. vi.
Luke xi.



Oure Father which art in heauen, halowed be thy name. Thy kyngdome come. Thy wil be don in earth as it is in heauen. Geue vs this day our daily bread. And forgeue vs our trespaces as we forgeue them that trespase against vs. And suffre vs not to be led into temptacion. But delyuer vs from euyll. Amen.

This good children is the prayer of the Lorde, whiche although it be short, yet it conteyneth moste great and weyghty matters, suche as neyther aungell nor man, nor other creature, was able so pitheli to comprise in so few wordes. For in this prayer Christ oure Lord teacheth vs to aske all thynges, that eyther be commaunded vs in the Ten Commaundementes, or promysed vs in the article of our Crede. Wherefore good children you ought to endeouour your selves, not only to lerne without the boke this most holy prayer, taught vs by Christes owne mouthe, our great master and teacher, but also you ought to giue dilygence to vnderstande and iustlye to weye euery worde of so great a master, that when you be apposed herein, you maye be able to make a directe answer, and also in tyme to come to teache your children the true vnderstanding of this praier, as you youre selves be now instructed. For what greater shame can ther

be before God and man, than whan in our mouthes we professe our selues to be Christen men, and to knowe what we ought to beleue, and howe to lyue, and yet to be ignoraunt what thyng we ought to aske of God, and after what maner we ought to aske those thinges, whiche he of his goodnes hath promised most largely to gyue vs.

Or els yf we knowe howe and what to aske, yet of neglygence, slouth or contempt of God, not to aske the same in dede in suche wise as we ought to do. Specially seynge that the propre office of a Christen man is, to call vpon God in all his busynes and necessities, to gyue thanks, and euermore to honoure his mooste blessed name with moost hye laudes and prayses. Wherefore good children for asmuche as God hath commaunded vs to resorte to hym boldelye, and to mone our selues to him in all our troubles and aduersities, and hathe promysed that he wyll heare our praiers, delyuer vs, and graunt vs al thinges necessary for our saluation, let vs not refuse this honoure that we be called vnto, let vs not refuse this remedie, helpe, ayde and succoure that is freelye offered of oure most mercifull Father, to all his children that wyll call vpon his name. For this is a sacrifice most acceptable to God, wherwith he is moost higly honored and pleased.

Wherefore good children bothe daily and hourelly accustome yourselves, euen from your tender age, to praye to your heauenly Father, for all thinges necessarie. Offer vp vnto hym at youre vprisinge and downe leyinge, before youre meales and after your meate, this sacrifice of your lyppes, the oblation of praise and thanks gyuing, wourshippe hym at al tymes with the frankyncense of thys prayer taught vnto you by your Sauour Christ. The perfume wherof, yf it be cast into the burnynge coles of faythe and charitie, it perceth the cloudes, and is so swete and pleasant vnto God, that it vanisheth not awaye, vntyll it haue obtained that thyng, that it was

sente for. For it is writen, that the prayer of a iust man can do much with God, and the eyes of the Lord do looke vpon the rightuous, and his eares be opened to heare theyr prayers.

Wherefore studye you, to be the children of God, and there is no doubt, but youre heauenly Father wyll gyue all good thinges, which you shal desire of him, in the name of his Sonne and your brother Jesus Christ, to whom be all glorye nowe and euer. Amen.

This preface must be rehersed before euery sermon of the Lordes Prayer.

THE FYRST SERMON.

A declaration of the fyrst petition.

Luke xviii.



NOW good children, to the intente you maye the better vnderstande this prayer, you shall fyrst learne thys lesson, that we wretched synners do not fyrst preuente God, and go before him, in the worke of our iustification, but it is God that layeth the fyrst foundation of our saluation, he begynneth with vs, and fyrste calleth vs, by the gospell. Fyrst he sendeth vnto vs godly and faythful ministers by whom we be baptised and before we do anye good woorke, he offereth vnto vs hys grace,

he sendeth vnto vs preachers and messengers of peace, whiche declare vnto vs the glad tidings of the gospell, and the promises of the fauoure of God, towards all them that truely repente theym of theyr euyll lyuynge, and do moue theym to put theyr trust in Gods mercye for pardon of the same. God also openeth our hertes, that we maye lysten and gyue credit to his holy preachers, as Christ hymself sayeth. Ye haue not fyrste chosen me, but I haue chosen you. Nowe forasmuche as God hath thus called vs to the fayth, and by fayth hath gyuen vs lyght in our heartes, that we maye forsake all straunge gods, and beleue onely in him, now it is our parte, to lead our lyfe in godlynes, to desier God with hertye and feruente prayers, that it maye please hym to make perfecte, that thyng which he hath begonne in vs, to healpe and strengthen vs, that by his grace we may be able to do those thinges, whiche he hath commaunded vs, and that he wyll augment and increase our fayth in vs. For the prayer of the vnfaythful, is nothinge worth before God, and without faithe it is vnpossible to please God. Therefore God must beginne, and cal vs by his worde, and put faith in our heartes, or elles we shoulde neuer aske nothing of him. And for this cause we be not taught in the Lordes Prayer to saye to God. Father graunt me to beleue, that thou art my Father, but we be taught to say thus. Oure Father which arte in heauen, halowed be thy name. That is to saye, O Lorde God our heauenly Father, before I beganne to praye, and before I knewe thy name, thou through thin exceding greate mercye didst sende vnto me thi preachers, by whom thou didst declare vnto me, that thou art my Father for Jesus Christes sake, and thou didst open my heart that I might beleue that thou arte my Father. Therfore graunt I besech the my heauenlye Father, that thy name maye be halowed. And he that taketh not God to be his Father, yet he maye lerne that it is so by

this prayer. For Christ our Lorde knewe most certainly the wil of his heuenly Father, that is to say, that he would be oure moste swete and louyng Father (for els he woulde not haue taught vs this title, our Father) and therfore must we again vpon our parties haue suche a loue and obedience to hym, as becommeth the children vnto their father, and conceyue a most assured trust in God (who is all our Fathers) that we shall lacke nothyng necessarye for vs, and that nothyng shalbe able to hurt, as long as we haue so mighty and so louyng a Father. We see by dayly experience, howe intierlye the fathers loueth their children, what care they take to bryng them vp in vertue and lernyng and to get them good maysters and gouernours, howe they labore to prouide for their liuing, and al thinges necessary for them. And if perchance theyr children committeth any faulte, for the whiche they deserue correction yet we se how the fathers loue remayneth, what pitie and compassion he hath of them, howe lothe he is to beate them, and wolde rather forgyue them, yf it wer not for their benefite and amendement. And when the childe falleth on his knees, and asketh forgyuenes, promysynge amendement, we see how redy and willynge the father is to forgiue. Now seyng our earthly fathers, be so louynge to their children, muche more God our heauenlye Father wil be our most kynde and louyng Father, wil nourysh kepe and defende vs, teache and instructe vs, the way to euerlastyng saluation. And yf we fall into anye erreore or synne, yet for Christes sake he is wyllynge to forgyue vs, and althoughe he punysheth vs here for a tyme, yet he doethe it of fatherlye loue that he beareth towardes vs not to punyshe vs for euer, but to amend vs and to make vs to know our faultes, and to bryng vs agayne into the right waye. And lyke a most louyng Father he correcteth vs for a smal tyme in this worlde, lest he shoulde punyshe vs for euer in the worlde to come. Of this therefore so louyng

and so mightie a Father we may wel reioyce, and haue an excedynge great comforte, farre passyng any harte to thynke, or tongue to tel. And hym agayn we ought moste entierlye to loue and obey, seyng that he is our Father, and hath loden vs with so many gyftes and benefites. With glad hartes therefore you ought to saye this prayer, which whan you say, you speake with God the Father in heauen, and he heareth you, and lyke a most kynde Father, dothe graunt al that you aske.

Often tymes also, and earnestly you must praye, whan you ryse in the mornyng, whan you go to the churche, whan you eate and drynke, whan you go to bed, whan you awake out of your slepe, that from your youth you maye accustome your selves, both gladly and often to praye. For by prayer we shall obteyne all thynges, that eyther Christ hathe purchased for vs, or our heuenly Father hath promised to vs.

Nowe this also you must dilygently considre, that we say, O Father which art in heuen, to dyscerne hym from our fathers whiche be here vpon earthe. For we haue fathers here in earth, whiche be but men, and be not able to saue vs. But in heauen we haue an other maner of Father, of far more might, a spiritual and an euerlasting Father: whiche in al oure nedes is able to helpe vs, and finallye to gyue vs helth and lyfe euerlasting. And as children take of their carnal fathers fleshe and blode, and many tymes be veray lyke theim in their face and countenance, so take we of our heuenly Father our soule and sp^{ir}ite, and therein we ought to resemble our heuenly Father, that is to saye, we ought to beleue his worde, obey his commaundementes, forbere those thinges that he forbyddeth, and in all thynges be conformable to hys holy wyl and worde. And than is he assuredlye oure gentle Father, and we his dere children.

And than as he dwelleth in heuen, in a lyght passyng all measure, euyn so shall we dwel wyth hym in heauen

for euer. These great thynges (whiche far excede the capacitie of mannes vnderstanding) our Sauour Christ doth teache in these fewe wordes, whan he teacheth vs to saye. O our Father, whiche art in heauen.

Now folowe in this holy praier certen petitions, wherein be comprehended all thynges, that be either conteyned in the Ten Commaundementes, or elles promised in the Crede. These petitions good children you shall lerne with al diligence, that you may know what you shoulde aske. The thre first petitions entreate of the matters perteynyng to the first Table. The other. iiii. speake of thynges promised in the Crede, and belongynge to the seconde Table, as hereafter you shall heare.

The first petition conteyneth matters of the first and seconde commaundement. I am thy God. Thou shalt not take the name of thy Lord God in vaine. And these be the wordes of that petition.

Thy name be halowed.

Num. xv.



Before I told you good children, that we go not before God, we pray not first, that God wil be our God and our Father, but God of hys inestimable mercye dothe preuent vs, dothe cal vs by hys worde, dothe cal vs vnto faithe, doth gyue vs his Spirite, to know him for our Father and Lorde, before we coulde thynke therof,

and seke for God. But now seing that by his word and faith he hath called vs, and by baptisme hath grafted vs in Christ, and made vs membres of his churche, we ought not to be slouthful nor ydle, but study to go forward and increace in godlynes, and to praye thus. Our Father, whiche art in heuen, for asmuche as thou hast gyuen vnto vs, being vnworthy, thi holy gospell, and hast chosen vs, and not we the, and seying that thou haste sent vnto vs preachers, whiche teache vnto vs thy word, wherby we be sanctified, and instructed in the faith, (so that now we maye know the for God, and partelye fulfyl the first commaundemente) now fulfyl O Father that thou haste begonne, procede to helpe vs, that we maye fulfyl the seconde commaundement, that is, that thy name mai be halowed, that is to say, may be honored as holy. This prayer pleaseth God, and he heareth it, and God giueth vs grace and strength, that we maye halowe his name.

To halowe the name of God, is not to make it holye (whiche in itselfe is euer most holy) but to halowe his name is to take it for holy, and reuerentlye to vse it, as a most holy thing, of great feare and loue to God, to beware that we speake not of his name vaynely, nor without great reuerence, to confesse his name, to laud him, extolle him, and in all necessities to call vpon hym. And on the other syde, we do violate the holye name of God, whan we abuse the same to euyl and naughty thinges, whan we speake euyl of God or godlye thynges, whan we teache any false doctrine of God and his religion, or abuse the name of God to ydoltarie and errours, or whan by the name of God we be forsworne.

Also whan by the name of God we curse men or other creatures, or whan we speake of God and godlye thinges and make therof but scoffing and gestyng. And whan we lyue not accordynge to the worde of God, and regarde not God, but gyue euyl example to other, both to

thinke and speake of God and godly thinges lyghtly and contemptuously, as they passed not of them.

But nowe it is an horryble hearyng good children, that we be called the churche of Christ and Christen men, we be taughte that God is oure Lorde and Father, and yet we be so faynte, so euyll, naughtye and unkynde people, that we do not halow nor reuerentli vse his name. Therefore it is more than nede to praye, and instantlye to pray for Gods helpe, that we mysuse not his name vnreuerently, but that we maye halowe it, and most hyghly honour it oure selves and prouoke other to do the lyke whiche we shall do, yf we preache and teache the worde of God purelye, and agree vnto the same in pure innocent luyng, so that no man can reprehende vs, yf we beleue Gods word, and professe the same, in all necessities call vpon hys name, and gyue hym thanks for all his benefites.

But whan false doctrine is taughte, than the name of God is defiled, and false doctrine is honored, and taken for the holy worde of God, which in dede is not holy, but wicked and the false inuention of the Deuyll, the inuentour of all lyes and falsehode. And howe can the holy name of God be more horribly abused? than whan the Deuyls lyes and false inuentions, be sette out and honoured vnder the pretence and coloure of Gods holye name, that by that meanes the people maye the sonner be deceyued.

Moreouer the name of God is not halowed, but blasphemed and dispised, whan the true woorde of God is cruelly persecuted, as Cain persecuted his brother Abell. For whan the vngodly hypocrites, do call the gospell and true doctrine of Christe, heresy and erreore, than is God as it were accused of heresy, which gaue the sayde doctrine, whiche is an horrible blasphemie of Gods name.

Also whan we beleue not the worde of God, than we violate and do iniurie to the name of God, not takynge hym to be true.

\ The name of God is halowed also, but lytle regarded and contemned, whan the gospel and worde of God, is not boldely professed before the worlde. For he that denyeth the gospel, and doth not constantly stande vnto it, but for feare of men doth shrynke from it, and reuoketh those thinges, which before he hath truly and godly taught he counteth not Jesus Christ the Sonne of the lyuing God, nor hys holy worde and gospell, to be of that value and estimation, that he wil for their sakes, speake boldely, or suffer any thyng, before the kynges and powers of the worlde.

Also we do not halowe the name of God, whan we cal God our Father, and bost our selves to be his children, and yet that thing which we professe, we do not performe by holy and godly liuing. For an vnthristy and wicked child, is a dishonour to his father. Herof complaineth God by the prophet Ezechiel the. xxxvi. chapter, saying. By you my name is blasphemed amonge people and nations.

And he also regardeth not the holy name of God, that doth not cal vpon God, and gyue thanks to God, as though he wer not the very true God, which hath holpen hym, and both can and wyll helpe him in al his nedes. For he that knowlegeth himselfe, that he is holpen of God, he of dewty must nedes gyue hym thanks therefore, and he that trusteth to be holpen, must lykewyse cal vpon hym for the same.

Therefore briefly to conclude, he that teacheth any other than Goddes true doctrine, that beleueth not in the name of Christe, that doth not boldely confesse the worde of God, that doth not leade hys lyfe accordyng to the gospel, that doth not cal vpon God in al necessitie, that doth not willyngly and gladly gyue thanks to God for al his benefites, he dispiseth God, and his holy name, and gyueth occasion to other, to do the lyke, which of al other, is the greatest offence to God. Therefore we

ought to praye, that God kepe and defende vs from this synne.

This is the meanyng and plaine vnderstandynge of this petition. The name of God is of it selfe holy, but in this petition we desier, that we may also halow it, which we do, whan the worde of God is purely and sincerely taught, whan we walke and lyue accordynge to the gospel. This graunt vs O heuenly Father. For he that teacheth other doctrine, than the pure word of God, he dyshonoreth and defyleth the worde of God. Wherefore from this synne good Lorde defende vs.

Lerne these thinges dilygentlye good children, and whan you be asked, how vnderstande you this first petition? you shall aunswer. The name of God of it selfe is holy, but here we do aske, that it may be halowed of vs. And whan you be asked, how is it halowed of vs? answere, whan the worde of God is puerly and syncerelye taught, whan we leade our lyfe in this worlde holyly and godly, as it becommeth the veray true children of God. Here in this point succour vs good Lorde, helpe vs O heauenly Father. For he that either teacheth or liueth, otherwise than the worde of God requireth, he dyshonoreth and polluteth the worde of God.

The generall conclusion in all sermons of the Lordes Praier.

Thus you haue herde good children, the summe and mynd of this firste, seconde, thirde &c. petition, kepe this in your memorye, and cease not to make your prayers vnto the Lorde, nothyng dowing but he wil heare you, and make you holy and veray godly as the true children of God without faulte, whiche haue their Father in heauen. For he hath promysed to graunt vs, what soeuer we aske in his name. And in his name we aske, when so euer we say his prayer, and vse the same forme of praier whiche he prescribed vnto vs, and commaunded vs so to praye. Therefore we ought to beleue

in our hartes, that God doth heare, for so muche as he is oure Father. For whan we giue faithe vnto hys promyses, than surelye he heareth vs, and by our prayer we trust to obteyne that thyng which we aske and to obey and performe such thinges as he hath commaunded, which thing God graunte vs all. Amen.

Thy kyngdome come.



Rom. vii.
Phil. i.
2 Cor. v.

Before you herd in the first petition, how we praye in it, that God wyll graunt vs, that we may fulfill the seconde commaundemente, that is to say, that we take not the name of God in vayne, but that it maye be sanctified and honored by vs.

Nowe foloweth the seconde petition, wherin we pray, that God wil graunt vs strength to fulfyl the thyrd commaundement whyche is, reuerently to vse and to halow the sabbot day, whiche is not done, by easyng only from al outward bodely laboures, but it is chieflie done, whan we mortifye the desyers of the fleshe, diligently heare the worde of God, and obeye the same in our hartes whiche we cannot do, without a special and syn- gular grace and fauoure of God. Therefore we haue nede, feruently to praye, euyn as Christe hath taught vs in this seconde petition.

Thy kyngdome come.

That you maye vnderstande these wordes rightly and iustly, take good diligent hede, that you may lerne, what that kingdome is which you do aske. The kyngedome of God (as saynt Paul saieth Rom. xiiii.) is iustice, peace and ioye, in the Holy Gost. And although these wordes paraduenture seme vnto you harde and darke, yet you shal vnderstande theym, yf you take good hede. You knowe that emperours and kinges in this world, haue their realmes and kingdomes, and those people that be within their landes and dominions, and dewly obey their lawes and commaundementes, those be their true and faithfull subiectes of their realmes. And euery kyng gyueth commaundementes vnto his subiectes, and gouerneth them in suche wyse, that they do not, euery man what he lyst hymselfe, but what it pleaseth his prince to commaunde hym.

Euen so Almighty God hath here in earth in his church an heuenly kingdom. And this kyngdom (which Christ in his gospell so often calleth the kyngdome of heauen) begynneth among his faithful people, in this worlde. And al that truly beleue, and kepe his commaundementes, parteyne vnto thys kyngdom. And whan God by his gospel, begynneth to cal vs vnto this kyngdom, than the kyngdom of God commeth vnto vs, and begynneth in vs. For God beginneth, and in dede is the Kyng and Lorde of theim that be godly, he gouerneth and ruleth them, so that they worke not after the lustes and desiers of their owne fleshe, but as the Lord God (who is their kyng) teacheth and commaundeth them by his worde.

And kynges and great men in this worlde, rule and gouerne by forse, by soore threatenynge and greuous paynes, and constrayne their subiectes to obedyence (and so they ought to do, for it is the ordinaunce of God) but God doeth not order his affaires so, in this forsaid kingdom of heuen, but ruleth hys subiectes lyke a gentle fa-

ther, by the word of hys gospel, and by the Holy Gost, and that after this sorte.

God causeth his ghospell to be preached vnto vs, howe Christe for our sakes suffered death, was buried and rose agayne, as before you herd in the Crede. Moreouer he openeth oure hertes, and giueth vs faith, to beleue his gospell. And to them that beleue his gospell he giueth the Holy Gost, which doth gouerne vs, and leade vs vnto all trueth.

For fyrste by faythe we be iustified before God (for fayth maketh vs partakers of the iustice of Christ, and planteth vs in Christe) and he that by true faythe, do receyue the promise of grace, to hym God gyueth the Holye Ghoste, by whome charitie is spred abroad in our hertes, whiche perfourmeth all the commaundementes. Therefore he that beleueth in Christ, and truely beleueth the gospel, he is iust and holy before God, by the iustice of Christe, whiche is imputed and gyuen vnto him as Rom. iii. Paul saith. Ro. iii. we thynke that man is iustified by faith without workes. He is also iust before the world, because of the loue and charitie, which the Holy Gost worketh in his herte.

Secondly, faith worketh peace and quietnes in oure heartes and consciences. For by faith we be certified that our synnes be forgyuen. Therefore saythe sayncte Paule to the Romanes. Beyng iustified, we haue peace Rom. iii. and quietnesse wyth God, by oure Lorde Jesus Christ.

Thirdely, this peace bryngeth vnto vs a great and synguler ioy in our hertes and consciences, and maketh vs, for this excedyng benefite of Gods mercy and grace toward vs, feruently to loue hym, gladly to laude and prayse him, to honoure hys name and to professe the same before all the worlde, euermore to gyue vnto hym moste herty thanks, and to be swift and redye to do all thinges that maye please God, and to eschewe those thinges that maye displease hym.

This good children is the sayd kyngdome of God, whan by the gossell and the Holy Ghoste, God raygneth in our hartes, whan he worketh in vs our iustification, that we hauynge peace of consyence maye haue ioy and comforte in the Holy Goste, of the abundance and plentifulnes of grace and the benefites of Christe. And this is that thinge, whiche sayncte Paule speaketh to to Ro-
 Rom. xliii. maynes. The kyngdom of God is iustice, peace and ioy, in the Holy Gost.

Nowe as an earthly kyng doeth gouerne his subiectes by his lawes and commaundementes, and by his myghte and power, so doeth God rule and gouerne his church and true faythfull people (whiche although they be here in earth, yet they be of his heuently kyngdome) suche I saye he gouerneth by the holy worde of his gossell, and the power of the Holy Ghost (whom he powreth plentifully vpon al them that beleue the gossell) and by that comfortable worde of the ghossell he gentilly entiseth and drawethe vs vnto him, that we shuld gladly of our owne free will obey him. For God loueth not seruyce constrayned by forse, suche as slaues and bonde menne do, more for the feare then loue, but he would haue his people to serue him willyngly of hearte and loue, as Da-
 Psal. cx. uid said in the. cx. Psalme.

And this is the forsayde kingdome of God, whan he dothe in suche wyse raigne in vs and gouerne vs, that we do not worke after our owne wylles, but in body and mind do ceasse and rest from our owne euyl workes, and shrewed wylles, and folowe the workyng of God and the Holye Goste in vs. And this is to sanctifie the sabbot day (that is to say, to kepe an holy rest) whan we honor God with true honour, whan we heare dilygently the worde of God, when we yelde our selves clerly to God, that his holy Spirite maye worke in vs, holy, godly and heuently workes, that is to say, iustice, peace, comfort and other workes of the Holy Gost.

Therefore he that praieth thus. Thy kyngdome come, he prayeth nothyng elles, but that God wil gyue vs grace, that we maye rest from our own propre willes, that we do not those thynges that delyte the body, and please our appetites, but that we maye suffre God, by his holy worde and Spirite, to worke in vs holy workes, that so the thirde commaundement may be fulfilled. Remembre that thou sanctifye the sabbot daye. For so doth Esay declare this commaundement, saying. If thou worke *Esa. lviii.* not after thyn own wyl, in my holy day, than thou shalt be called a pleasant rest, to sanctifye and honoure the Lord, yf thou honoure hym so, that thou worke not after thyne owne wayes, nor fynde the meanes to folow thyne own wil, nor speake thyne owne pleasure, than shalt thou haue pleasure in the Lorde. For all these thynges therefore good children, ought you to praye to God, that his kyngdome may come, that he wil here in earth begynne his kyngdome in vs, that we maye obey hym in suche wyse as you haue herde.

Now the kyngdome of God commeth vnto vs two maner of wayes, first by his word and faithe, whan the gospel is preached vnto vs, that our Lorde Jesus Christ, deliuered vs from synne, death and hel, by crosse, death and resurrection. For by the preaching of his word we do lerne to put oure truste in God and to loue God. And thys knowlege and faith in Christ, increaseth from tyme to tyme, not only in them that haue but newly begunne to beleue, but they also which many yeares haue professed Christ, do profyt in the same faith more and more. For their faith and loue towards God, by the dayly preachyng of the gospel is confirmed and made more strong. Secondly, the kyngdome of God shall come to vs at the laste daye whan the euerlastyng glorie and kyngdome of God shalbe reueled, whan at the laste daye we shalbe raysed from death to lyfe, and be receyued into the kyngdom of heauen, where we shalbe made per-

fytely iuste, holy and safe for euer, whiche thyng so long as we be here in this worlde, is hyd from vs, and appereth not clerlye vnto vs, but at that last day shal appere to all men, that excedynge ioye, which no tonge is able to expresse. As saith saint John in his canonical Epistle.

1 John iii. Yet it appereth not, what we shalbe, but we know that whan it shal appere, we shalbe lyke vnto hym, and we shall see hym, euen as he is.

All these thynges oure Lorde God causeth to be preached in the hole worlde, of his mere goodnes and most abundant mercie, not for our workes or merites, but before we desiered him. But although it be preached through the world, yet it should not auayle vs, if we beleued not, that is to say, if he came not into our hartes, yf the kyngdome of God wer not within vs. Therefore must we with all dilygence praye, that God not onely may make this to be preched, but also that he wil gyue faith, not onely to other, but also to our selves.

And shortly, this is the summe of this petition, that God by his syncere preachers, wil sende his worde and gospel of Christ, and by his holy Spirite brynge vs to the faith, and obedience to God, and daily to encrease the same. And than vtterly to abolyshe and take awaye from vs, the rest of the worlde, whiche is wicked and disobedient, withal their sinne and wickednes, and to receiue vs into his eternall kyngdome and glorye.

This is the meanyng and plaine vnderstanding of this seconde petition. The kyngdom of God commeth of it selfe, without our prayer, but here we pray, that it may com to vs. Whiche commeth to passe, whan the heauenly Father gyueth vs his Spirite, to beleue his holye word, to lyue wel and godly, here in his churche for a tyme, and after in heauen for euer.

The thirde petition.

Thy wil be done in earth as it is in heauen.



Mat. xxvi.
Mark xiiii.
Luke xxii.
John vi.
and xviii.

Ye haue herde how in the former petitions, we require of our Lord God, to gyue vs al thinges that perteyne to his glorie, and to the kyngdom of heauen, wherof he hath gyuen vs commaundemente in the three preceptes, written in the first Table. Nowe foloweth the thirde petition, wherin we praye God to graunt vs, that we maye fullfill the other seuen commaundementes also, the whiche intreat of matiers concernyng this worldly kingdome and transitorie lyfe, that is to saye to honoure our parentes and gouernours, to kyl no man, to committe none adulterye, to absteyne from thefte and lyinge, and to behaue our selves in al thinges obedyentlie, honestly, peaceably and godly. And these be the wordes of this petition. Thy wil be don in erth, as it is in heauen. And to the intent, that you maye the better vnderstande this petition, you shall knowe, that there be two maner of kingdomes. The first is the kingdome of God or of heauen, wherof we spake in the seconde petition. The other is an earthly or worldly kyngdome, of the whiche you shall nowe heare. Nowe our Lord God, is the chiefe ruler and gouernoure, in bothe these kyngdomes. In the kyngdome of heauen

he doth so raygne, that he begynneth in vs here in this worlde, the kingdome of euerlastyng lyfe and saluation. And the worldlye kyngedomes he doeth so gouerne, that here he gyueth vs peace and quietnes, that we may heare and learne the kyngdome of God, and so atteyne the kyngdom of heuen. And God hath ordeyned in this erthlye kyngdome, commen officers and rulers vnder him, whiche he hathe appoynted for this purpose, that they shoulde in his name gouerne the commen people, and labour with all dyligence that peace and quietnes maye be maynteyned in the same. And he hath gyuen them the authoritie of the sworde, that they shoulde not onely therewith defende the godlye, but also punishe malefactours, and breakers of the commen peace and quyetnes, as traytours, rebellions, manquellers, adulterers, theues, and false wytnesse bearers, and all wronge doers to other men, accordynge to the sayinge of sayncte Paule in the. xiii. chapitre to the Romaynes. Let euery soule (saieth he) submit himself vnto the higher powers. For there is no power, but that commeth of God. And the powers that be, are ordeyned of God. Whosoeuer therefore resisteth the superiour powers, resisteth the ordinance of God. And they that resist, do purchase to themselues damnation. For the rulers are not fearefull to theym that do good, but to theym that do euell, wylt thou be wythoute feare of the powers? do well then, and so shalt thou be praysted of the same. For he is the minister of God for thy wealth. But yf thou do euell, then feare, for he beareth not the sworde in vayne. For he is the minister of God, to punishe him that doeth euell. Wherefore you muste nedes obey, not onely for feare of punishment, but also for veraye conscience. By these wordes you may well perceyue good children, that it is Gods will and pleasure, that we shoulde leade here in this worlde an honest and quiet lyfe, and that they whiche be seditious and full of trouble and vnquietnes in

the commen wealthe, should be punyshed. And vpon these considerations he hath gyuen vs these commaundementes. Honour thy father and mother. Thou shalte not kyll. Thou shalte not commytte adulterye. Thou shalte not steale. Thou shalte beare no false witenesse agaynst thy neyghboure. Thou shalt not desier anye thyng that is thy neyghbours. And God hathe commaunded the gouerners of commen welthes, to punyshe suche as do not obey these commaundementes, and he himselfe wyll punyshe theym also, wherefore lette suche as be disobedient, loke for punishment, not onely of the gouerners here in the syght of the world, but also of God hym selfe. And the gouernours, whiche accordyng to Gods commaundement, do correcte and punyshe offenders, they do wourshyppe God highly, and do to him a pleasaunt and acceptable sacrifice. And God hathe ordeyned the higher powers, and quietnes to be in commen welthes, that thereby we myght heare and learne the gospell more easely and quietly. For whereas warre and sedycion is, there is not the place to preach the word of God wyth fruite and profit. For the which cause saynct Paul, wrytynge to Timothee, saieth on this wyse: I charge you, that prayers and supplications be made for all men, for kinges, and for al that are in authoritie, that we may liue a quiet and a peaseable lyfe, wyth all godlynesse and honestie. For this is good and accepted in the syght of God oure Sauyours, which wylleth al men to be saued, and to come to the knowlege of the truth. Nowe therefore forasmuche as we knowe, by Goddes holy commaundementes, what his wyll is, it is our part to confirme our willes to his wyll, and to desier him, to giue vs his grace and aide, to accomplyshe his most holy wyll, saying as Christ hath taught vs. Thy wyll be donne in earthe, as it is in heauen. And because the wyll of God, (wherby he requireth here in earth obedience to lawes and gouernours) is expressed very plainly in the seuen

latter commaundementes before rehersed, therfore when-soeuer you will make thys prayer to God, and saye. Thy will good Lorde be done in earth, as it is in heauen, you must before, call to your remembraunce, these seuen commaundementes, with their exposition vnto you hertofore declared. For in this shorte request, you comprise asmuche, as yf you shuld praye on thys fashion.

O God oure mooste mercyfull Father in heauen, gyue vs thy grace and healpe, that we maye obey oure parentes and comen officers, and honour them with al our hertes, keape vs frome manslaughter, from enuye, hatred, mallice, anger, desyre of reuengynge and all euyll myndes toward our neyghbours.

Graunt that we may hartly loue oure neyghbours, and do them good, both in wordes and deades. Graunte vs to lyue purely and chastely, to auoyde all occations of offence, to prouoke no body to vncleane lyuyng, but that we maye studye to saue euery mans and womans chastitie and honestye. Graunt, that neyther by thefte, gyle or anye craftye meanes we take brybe or keape awaye anye mans goods from hym, but rather that we maye helpe them to saue and kepe their riches, and yf any of them be in pouertie that we may be wylling to releaue them with our almes and charitie. Graunte that we hurt no man with false witnes bearing or lying, but that we maye bothe iudge and speake all goodnes of oure neyghboure. Keape vs from al euell lustes and desyers, that we couet not oure neyghbors goodes, nor hauke or hunt after any thyng that is his. For all these be the commaundementes of thy holy and godlye wyll, wherto thou hast commaunded vs to be obedyente.

And marke wel these wordes I praye you (good children) that we do not onely praye God, that his wil maye be donne, but also we desyer, that it may be fulfilled here of men in erth, euen as it is of the angels in heauen. Now the angels in heauen fulfyl Gods wyll most per-

fectely, bothe with moste feruent loue and most perfyte obedyence. And there is not in any of the heuently spirites any euel desier, to do any thing contrarye to Gods wil, but they be whollye inflamed with most perfecte loue towarde God. Euen so ought we also to be that dwel here in earth. But the wekenes and euylnes of mans hart is so great that we be not able to perfourme the same. For oftentymes we obey Gods wyll nothing at al, but gyue our selues wholly to the lustes of our fleshe, oftentimes we do that God requireth of vs grudgynglye, coldly, and as it were halfe against our willes. This is a great feblenes, or rather an horrible sikenes leproy, corruption and pestilente contagion of originall synne, by meanes wherof they that be most holy here in earth, be not perfectly iust and rightuous, but euer they want many thinges, that belong to their perfection. We must therefore continually praye God, to gyue vs his grace and helpe, that we may fulfyll his holy wyll, and be made as iust and obedient, as the angels whiche be in heauen. Forthermore (good children) you shall note that when we saye, thy wyll be donne, we do not onelye praye for our selues, but for other also, that bothe we and they maye do the holy wil of God. And when any man goeth about to do any vngodly thing, whiche is agaynste Gods wyl, then we praye in thys petition that God wyll let hys naughty purpose, that Gods wyl only maye be donne. This praier also is against the Deuyl and this most corrupte worlde, that neyther the Deuels wil, neither the wyll of the wicked worlde maye be done. For when we heare the gospell preached vnto vs, and gyue credyte to it, and frame our lifes and conuersation after the same, then Satan rageth and is sore greued and vexed, than he calleth all his wittes vnto him, and setteth all hys studye and crafte, to styrre vp false and brayne-syke doctors, to sowe the cockell of heresy and erroneous opinions, wher the good seede of Gods word was first

sowen. Then he is busye to raise vp persecutions seditions, insurrections, commotions, warre and blasphemies, whereby he maye let the worde of God to haue his course, and trouble the kyngdome of Christe. And Satan is not alone, when he fighteth against Christ and his kingdome, but he hath on his syde this false and deceyuable worlde, and also oure awne fleshe, whiche do not cease to intyce and moue vs against Gods most holy wil. But when we say in the Lordes praier, thy wyll be donne, then we do not only pray, that both we and other maye kepe Gods commaundementes, but we praye also, that the most noughty wyll of the Deuel and the corrupte worlde maye be broken, and only the wyll of God maye be fulfilled, that in comen welthes maye be peace and quietnes, the gospell frely and fruitefully preached, and that we may lede in this world holy and godly lyfes. And forasmuche as Christ oure Lorde, hath commaunded vs thus to praye, and hath promysed, that what soeuer we aske the Father in his name, he wil gyue it vnto vs, we ought stedfastly to beleue, and nothyng doubte, but that he wyll staye al the craftye imaginations and compassynges, of the worlde and the Deuel, and defende vs against all persecutions, that we maye kepe and lerne his worde in peace and quietnes.

Math. x.
Luke xii.

Wherefore our dewtie is, stedfastly to cleue to the gospel, dylygently to studye and learne the worde of God and constantly without feare to confesse and abyde by the same. For Christ himself saith. He that confesseth me before men, I wyl also confesse and acknowledge him before my Father in heauen. But he that denyeth me before men, I will denye him before my Father in heauen. Also good children you shal diligently learne this lesson (whiche I praie you to prynt wel in your memories) that in this petition we yelde oure selues wholly to God, to be ordered after his wil and pleasure, and willyngly to beare, whatsoeuer crosse or trouble, he

shal lay vpon our sholders. For we praye that his wyl may be done, than we forsake our awne wil, and make a whole resignation thereof into Gods handes, that it may not take effect, whiche of it selfe desier nothyng but helth of body, riches, honors, rest, and quietnes, where as Gods wyll is contrarye that oftentimes we shoulde be tryed in our faithe by aduersyties, and beare oure crosse, as our Lorde and mayster Christ was crowned with thornes and nayled on the crosse for oure sakes. This Rom. viii. saint Paul witnesseth, writyng these wordes, whom God hath chosen before the beginnyng of the world, them also hath he ordeyned, to be lyke the image of his Sonne. And our sauoure Christ hymselfe saieth. He that taketh Luke ix. not his crosse, and foloweth me is not worthy to be my dysciple.

And this is not a token of Gods angre, when he sendeth vs afflyction or aduersitie, but rather a signe of his loue toward vs. For he chasteseth euery childe whome he loueth, as the wyse man Salomon witnesseth. And they Prov. iii. that fele not his rodde, be not his true children, but rather bastardes as saint Paule writeth in thepistle to the Heb. xii. Hebrues. Wherefore good children learne patience, that you may gladly suffer aduersitie (For correction is a teachyng) and when God shall trye youre faith with sycknes, pouertie persecution, or any other kynde of aduersitie, reioyce and be glad. For these be euident tokens, of Gods fatherlye loue towarde you, and that he wil kepe you cleane from synne and corruption of this worlde, and brydle your wyll, that you maye, learne to knowe Gods holy wyll, whiche is a wonderful wisdom. And therefore sayncte Paule so many tymes repeteth in his epystles, these wordes, that is to say, that you maye knowe the wyll of God. For this knowledge is a most high and heauenly wysedom and obedyence, most lyke to the obedience and holines of thangels in heauen. And you be bounde to obey God, in sufferying his rodde and

crosse. For God in our baptysme hath made this couenaunt with vs, that we must dye and be buryed with Christ, and be grafted in his passion and death, if we wil ryse againe and be glorified with him in the kyngdome of heauen, whereunto he is rysen and assended. Wherefore good children, marke well these lessons, that you maye learne pacience in all afflictions and aduersities, whether you suffer sycknes, pouertie, reproches or persecution for the gospell. And what so euer kynde of aduersitie troubleth you, perswade your selues, for a suertie, that it is Gods wyl, that you should suffer and be tryed. And therfore Christ sayeth. One heare shal not fall from your headde, without the wyll of youre Father whiche is in heauen.

Luke xxi.

Therefore yf perchaunce at anye tyme you shalbe moued to impaciencie, in your trouble and aduersitie, then with all your hertes call vpon God for hys ayde and succour, desyre hym to sende you the gyfte of pacyence, and saye. Thy wyll good Lorde be done, and not ours: For so oure sauour Christe hath not onely taught vs to pray, but he hymselfe also dyd vse the lyke prayer, not longe before he suffered his passion. And thys is the playne meanyng of this thirde petition, concernyng the fullyllyng of Gods wyll. Nowe I pray you good children, applie your willes and mindes to learne the same, that when you be demaunded, how vnderstand you the thyrde petition? you maye answer after this maner. Althoughe Gods holy wyll be done without our praier, yet we pray that it maye be done in vs, and fullylled amonge vs here in earth. Whiche is done, whan God doeth ouerthrow and destroy the wicked counsels of the Deuell, of worldely people, and of oure owne fleshe (whiche do all that lieth in theim, to let and hynder the kyngdome of God, and the halowyng of his name) and doeth kepe vs in the true knowledg of hys worde, in the lyuely fayth of Christ, in hys loue and obedience of his

commaundementes. For this is the holye and perfecte wyll of God, whiche God graunte vs to keape nowe and euer. Amen.



John vi. a.
Mat. iv. b.
and xv. d.
Mark vi. d.
viii. a. b. c.
Luke ix. b.

Gyue vs this daye our dayly breade.

Ye haue herd, how in the former petitions we desyer of God, to gyue vs all thinges that belong to the fulfyllinge of his holy commaundementes, that we maye leade a godly lyfe, aswell towards God, as also towarde our neighbours. Wherby we be euidently taughte, that we be not able to fulfyll the lawe and commaundementes of God, without the grace of Christe and Goddes healpe. Nowe foloweth the other four petitions, in the whiche we praye God, that he wyll vouchesafe to gyue vs all those thinges, whiche be promised vnto vs in the gossell, and which our crede teacheth vs to loke for. And first in this fourth petition, we sue to God, to graunte vs all those thinges, which we be taught to beleue in the first parte of oure crede concernyng our creation. For when we saye. Gyue vs thys daye oure daylye breade, we praye to God, that as through his great mercye and goodnesse, he dydde create vs, so he wyl lykewise nouryshe and feade vs. Wherefore good children, yf you wyll vnderstande this petition, you must call to your remembraunce, those lessons which wer taught you in the fyrst

article of oure belefe, intreatyng of the creation. For seyng that God hathe made heauen and earth, he is lorde and mayster of al creatures in heauen or erthe, and all be vnder his wil and pleasure. And forasmuche as he made them all for vs, he hath appointed them all to serue vs, and to healpe and releue our necessities. Wherefore let vs not be carefull for meate or drinke or other thinges necessary for oure lyuyng. But lette vs put oure confidence in God oure father, whiche hath made vs, and giuen vs our lifes, and we may be sure, that he wyll also sende vs all thinges necessarie for the preseruacion and mayntenaunce of the same. For seyng that he made al creatures of nothing, it muste nedes be, that all creatures muste obey hys wyll and commaundemente. And in case ther were not in the world, creatures sufficient to nourish vs, yet we shoulde not mystrust hym, for he is able to make newe creatures, to gyue vs all thynges necessarie. And to the intent, that no man shoulde truste in hymselfe, thynkyng that by hys owne wisdomme or laboure he is able to get all thynges necessarye to the maintenaunce of his lyfe, Christe hathe taught vs, to aske these thynges of oure heauenlye Father, whiche onely is able to preserue and feade vs. Of hym therefore oughte we hertely to aske the same, sayinge. Gyue vs this daye oure daylye breade. For this thinge tendeth to the glorie of God, and syngulerly pleaseth hym, whan we aske of hym all thynges necessarie for vs. And for this cause

Luke xviii. God hath commaunded vs to praye contynually wythout
John xiii. ceasyng.

And our sauoure Christ hath promysed vs, that he wil gyue vs all thynges, whiche we shall aske in his name. And it is euident by the wordes of this petition, that we ought oftentymes to praye. For Christ hath not taught vs to aske our sustinaunce for fyfth or thre score yere, nor yet for one yere, no nor for one moneth or weake, but he hath wylled vs to aske our dayly breade.

And he saith. Be not careful for to morowe, for to morow bryngeth care enough of it selfe.

Now yf we shal not be careful for to morow, but onely require of God sustinance necessarye for the present daye, it is manyfest hereby, that it is Gods wyll, that we shoulde aske agayne of hym to morow. For we shal haue asmuch nede of meate and drynke to morowe, as we haue this present daye, and yet we praye not for to morowes fode but for this dayes sustinance only. Wherefore good children accustome youre selves frome youre tendre age, to pray gladly and often, for that pleaseth God, and he is veray redy, to giue you al thinges that you nede, so that we giue hym his due honoure, and aske of hym as our dutie is. But specyally they that be godly, muste vse to praye, whan they go to bedde, whan they ryse, whan they go to the churche, or syt doune at the table. For these times are chiefly appoynted to prayer; as scripture doth witnesse in many places. And forasmuch as we be not able to get our dayly breade, by oure owne wit, laboure and dylygence, except God giue it vs, let vs therfore before all thynges seke hys kyngdome and studye to please him, that he maye gyue vs al thinges necessarye for vs.

And although many men in this worlde, get their lyuyng and ryches by crafte and deceipte, yet let vs absteyne from such vnlawful meanes. For they do rather bryng pouertye to a man, then ryches. And although brybers, extorcioners, vsurers, and craftye deceauers of their neighbours, do prosper for a whyle in this world, yet they seldome establyshe theyr thynges. For it is written, that scasely the thyrde heyre shal enioy goods yll gotten. And God doth only wynke at them, suffryng them to floryshe for a tyme, that afterwarde he maye the more greuouslye punyshe, and sodenly destroy them. And when we desyer God to gyue vs oure dayly breade, thynke not (good children) that our heauenly

Father wyl gyue vs only a morsell of bread, and nothing besyde, but vnder the name of breade be all thynges conteyned, whiche be necessarie to the maintenance of our lyfe, as meate, drynke, apparell, house, landes, cattell, and monye, accordyng to the saynge of sainte Paule. God gyueth all thyng to our vse richely and abundantly. But Christe teacheth vs in thys petition, to aske only for our dayly breade, for this entent, that we shoulde be content with suche a meane, as oure dayly vse and necessitie doth require, and that we should not by ouer muche eatyng and drynkyng, wastfully spende those thynges, wherwith poore people myght be releued. For sayncte Paule doth commaunde vs to laboure and worke, that we maye eate our awne breade, and also gyue to them that haue nede. The which commaundement we shall easely kepe, yf we wyll be contente with a meane dyet, and kepe a measure in our apparell. But they that dellyght in superfluite of gorgyous apparel and deynty fare, and make pleasure the ende of their eatyng and drynkyng, and not necessitie, they be not wont to gyue muche to the poore, but commenly suche do deceaue the nedye, brybe and pyle from them, and oftentimes by plaine robberies and force do steale other mens goods, that they maye haue wherwith to mainteyne their charges and sumptuous expenses. As we see by daily experience, that couetous persons and the ryche men of this worlde, that be gyuen to ryot and superfluite, vse to gyue lytle or nothing at all to the poore. Furthermore in thys petition we do not only desyer our bodily fode and sustinance, but also all thyng necessarye to the same, wherby we maye vse and inioy suche as God hath sent vs, that is to saye, we praye for seasonable wether and holsomenes of the ayer, for helthe of bodye, for peace and quyetnes of the commen welthe, for trustye and faythful seruants, and suche lyke. For except God sende a faire and seasenable wether all the frutes and

corne growyng vpon the earth are lyke to peryshe, and so all our laboure in plowyng, sowyng and plantyng shall be bestowed in vayne. Also he that hath not his helth, he can haue no pleasure in his ryches, or greatly ioy in his meat or drinke, be it neuer so deinty. Furthermore in warre tyme, althoughe God sende vs great plentye of corne and wyne, yet all is destroyed of oure ennemyes, somuche that we maye scant truste our frendes from spoilyng of vs. For than all is full of robbynge, burnyng, beatyng, kyllyng and wasting with fire and sworde. And yf we haue any thyng left vs in the tyme of warre, yet we can not quietly haue the vse of it, for feare, care and trouble of the warres.

And yf it be a tyme of peace, yet yf thou haue an enemye within the walles of thyne awne house, that is to saye, yf thou haue an vnkynde or vnfaithful wyfe, vnthryfte children, vntrustye and neglygente seruauntes, then by them, thy lyuyng is wasted and consumed. For al these do defraude the of thy dayly breade, and by the occasion of thy great losse and hynderance. The pryncipal cause of all these aduersities is the Deuel. For he is so mortal an enemye to mankynde, that he is desyrous not only to destroy our souls with false doctryne and erroneous opinions, but also throughe tempestes, infection of the ayer, dyuerse kyndes of sykenesses by famine, batteyl, by the malyce and falsehed of our owne householde and of our neyghbours, he wolde fayne consume our life, helth, house and goods, and clerely destroy them.

And this wicked spirite would ouerthrowe, in a momente of an houre whole realmes and commen welthes, yf God dyd not let hym. Wherefore we must earnestly praie to God that he wil staye this wicked spirite, and giue vs our daily bread, that he wil preserue vs from all sycknes, that hauynge helthe of our bodyes, we may vse and inioy our substance. And that also he wil sende

vs godly and dyligente rulers, to defende vs from our enemyes, and to prouyde, that nether our goodes be stollen from vs by thefes or robbers, neyther lost or conuayed from vs, thorowe the vntrustynes or falsenes of oure householde seruantes. Furthermore you shal note good children, that our Lorde Jesus Christ hath not taught vs to saye, Father giue me my dayly breade, but gyue vs oure daylye bread, and lykewise in all the petitions that folowe, no man prayeth in the synguler noumber for hymselfe alone, but in the plurel noumber aswel for other as for hymselfe. By the which lesson we be admonyshed of the brotherly charitie, whiche one of vs shoulde beare towarde an other. For we be all offenders, and from our birth the children of ire. Neuertheles God so loued vs, that he gaue his only sonne Jesus Christ to suffer deathe for vs, to obteyne for vs remyssion of oure sinnes, to reconcile vs to him, and to make vs his children. Therefore nowe is God our father, and Christ our brother, and we be Goddes children and heyres, and coinheritors with Christe, and amonge our selues we be brethren, and all brethren to Christe. And therefore we ought to ioyne altogyther in one prayer, and to be glad one to healpe another, bothe in worde and dede, to the vttermost of our power. Furthermore thys is a great comforte for vs, to know that al the church and congregation of Christ, doeth praye for vs, and that all the treasurs of Gods riches, that is to say Christ hym selfe, the kyngdom of heauen, the holy gospels, the sacramentes, and the praiers of al godly men, be commen to vs all. For whan so euer anye godly man, requireth any good thyng of God, he also requireth the same for vs alone, for no man oughte to praye for him selfe. And this is a greate consolation for all Christian people. For the scripture sayeth, that the prayer of one iust man may do muche with God. And therefore whan manye iust and godlye men do make their supplications vnto

God, with one accorde, we may be suer that their prayers are herde.

And this is the playne sense and exposition of this fourth petition. Nowe (good children) I pray you diligently to remember these thynges, that when you be asked thys question, howe vnderstande you the fourth peticion? you maye answere, God doeth sufficientlie prouyde for vs meate and lyuyng without our desyre, neuerthelesse we desyre hym, to graunt vs, that we maye knowe that we haue all thynges at his handes, and that we may gyue to him due thanks for the same. And yf further anye man wyll aske you, what is mente by this worde, oure dayly breade? you answere, that by dayly breade is vnderstande all thinges necessarie for oure lyuyng, as meate, drynke, clothe, house, lande, cattell, monye, housholde stuffe, a good wyfe, obediente children, trustye seruauntes, good gouerners, a well ordered commen wealth, commen peace and tranquillitie, seasonable wether, holsome ayer, health of body, constant frendes, honest neighbours, and suche lyke thynges, whereby we maye leade in thys worlde a godly and quiet lyfe.

*And forgyue vs oure trespasses, as we forgyue them,
that trespase agaynst vs.*



Mat. xviii.
v. c. vi. b.
Mark xi. c.
Luke xvii.
a.

YOU haue hearde howe we desier of God oure father, that for asmuche as he is the onely and true maker of heauen and earth, he wyll vouchsafe to preserue and nourishe vs his children, and that we ought to trust for this thing, of no creature but of God only, as you haue lerned in the firste article of oure Crede, which intreateth of the creation. Now foloweth the fifth petition, in the whiche we desyer God, to gyue vs all those thinges, that we haue learned in the seconde parte of our Crede, whiche speaketh of our redemption, and teacheth vs, howe by the passion, death and resurrection of our Lorde Jesus Christe, we be delyuered from synne, death and hel, that wyth ioye and myrth we maye loke for that daye, in the which he shal iudge both the quicke and the dead. The wordes of this petition be these. Forgyue vs our trespases as we forgyue theym that trespase agaynste vs.

To the intent good children that you maye the better vnderstande this petition, you shal call to your remembrance that lesson, whiche you learned a litle before, that is to say, that Christ hath promysed, that he wyll gyue vs all thynges, whiche we aske in faythe and true belefe. Nowe true faith is grounded vpon the promise of God, and it is not buylded, but vpon the foundation of his word. Wherefore yf we wyl aske any thyng in true belefe, we must aske as the worde of God teacheth vs, and we muste take sure holde of Gods promise, declared in the scripture. For it is not faythe, to beleue oure owne phantasies or dreames, of the whiche God hath no thyng spoken or taught. As yf a man would beleue, that by Goddes healpe he shoulde not be drouned, although he leapte into the sea, this were no faith, but a temptation of God, a very heynous sinne, commyng dowtles of the Deuel, who on this wise tempted our master Christ, when he set him vpon the pinnacle of the temple in the holy cytie, and sayd vnto him. If thou

Matt. iij.

be the sonne of God, cast thy selfe downe. But Christe refused so to do, and answered thus. Yt is written. Thou *Deut. vi.* shalte not tempte thy Lorde God. Nowe there is not in the whole scripture anye one promyse, that God wyll helpe me, yf I do any suche acte, but yf we do suche thynges as God hathe commaunded vs, he hathe made vs manye promyses, that he wyll ayde and succour vs, in all our necessities and troubles. By the whiche promyses he hath declared his fatherly loue towards vs, intendyng therby to stirre and prouoke vs, to runne vnto hym in all oure cares and nedes. Wherefore it is our bounden dutye, to cal vpon his name in al our necessities, to trust vpon hys promyses, to put him as it were in remembraunce of them, and earnestly to desier hym to performe the same. But amonge al other promyses, this promyse is specialle to be remembred where Christe promyseth thus. Yf ye will forgyue men their trespasses, my heauenly Father also wyll forgyue you, your trespasses. But yf you wil not forgyue men their trespasses, then wyl not my heauenly Father forgiue you. In the whiche promyse, Christe dothe not onely offer vnto vs remission of oure synnes, and suche thynges as apperteyne to euerlastyng lyfe, but also he promiseth vs hereby peace and quietnes in this transitorye lyfe, with concord and a louyng harte towarde oure neyghboure. And accordyng to this promyse, Christe oure master hath taught vs to pray after this sort. Forgiue vs our trespasses, as we forgyue them, that trespase agaynst vs. For it were not reasonable, not agreyng to iustyce, that we should require God to forgiue vs our trespasses against him, when we are not minded to forgyue our neyghbours, their offences against vs. Nor God would neuer heare vs, yf we shoulde so praye. For yf we haue causes, why we wyll not forgyue our neyghbors, then suerly God hath both mo and more weightie causes, wherfore he wil not forgyue vs. So that yf God were mynded to

Mat. xviii. forgyue vs oure synnes, yet yf we be not mynded to forgyue our neyghbors, he wolde stay, and (as it wer) cal again this his purpose, by the reason of oure vncharitablenes and disobedience, as Christe hymselfe doth playnly teache vs, by the example of the seruaunt, whiche after he had hys dette forgyuen him, was compelled to paye all the monye wherof before he was dyscharged, by hys maysters pardon, because he wold not forgyue his felow. Wherefore good children, accustome your selfe euen from your tendre age, gladly to forgyue them, that haue offended you. Be not desyrous to reuenge your awn quarrels, and then your heuenly Father, wyl also forgyue you. Yf you be angry, synne not, nor let not the sunne set vpon your angre. For it is not possible, that any man can trewly beleue, that God hath forgyuen him hys synnes, when he hymselfe is not willyng to forgiue his neighbore, wherefore God our heuenly Father dyd not entende to hurt or hindre vs, when he sayde, that he woulde not forgyue vs, except we did forgyue other, and yf we forgyue our neyghbors their offences, that then he wil also forgyue vs. But God dyd knyt this condition to this promyse, for our great welth and benefyte. For vnder these wourdes, ther lyeth hyde great comforte, for troubled conscyences, where vnto yf you wil lysten diligently, ye shall knowe the synguler goodnes of God and his fatherly loue towardses you. It is not vnknownen to God, how harde a thyng it is for vs to beleue, that God frely and for his mere mercye wyll pardon vs whan we haue offended him.

Ephes. iv.

Wherefore he hath added to his promyse this token, whereby we might be assured that he hath forgyuen vs, that is to say, when we forgyue our neyghbors. For although it be harde to forgyue our neyghbours, their offences against vs, yet more harde it is, to beleue that God hath forgyuen vs. Let vs therefore lay aside al anger and dyspleasure, and accustom our selues gladly to

forgyue our neyghboures, that therby we maye the soner beleue, that our Lorde God hath forgyuen vs. For God is muche more inclyned and redye to mercye, then we mortal menne be. Moreouer the forgyuyng of our neyghboure, Christe here in doth not only stablyshe our faith, that our synnes be forgiuen of God, but also it doth nouryshe peace, concorde and brotherly charitie. For if we shuld not muche forbear and forgyue one another, but euery man shold studye howe he myght be reuenged of his neyghboure, for euery matter, eyther by force or elles by subiltie, then, we shoulde neuer haue measure nor ende of chiding, scoldynge, laynge in watche one of an other, deceauynge, lawyng, fightyng and suche lyke. Then fare wel all quietnes, peace, concorde and good ordre.

And this reuengynge of oure selves shuld greatly hurt vs, both in oure bodye, soule, good name, honore and ryches, as experience daily teacheth vs. For oftentimes we see, that whyle a man goeth to lawe for two or thre crownes, he spendeth twentye or thirte. And manye men be kyllled themselues whyle they go aboute to stryke or wound other. Wherefore it is much better, one of vs to forgyue an other, then to prouoke and increace the anger and malice one of another.

And although we lose part of our goodes thereby, yet we shall haue this great wynnyng therby, that God wil forgyue vs, euen as we forgyue them that trespasse against vs. And note wel (good children) that Christ doth not teache vs to saye, forgyue vs oure grosse synnes, but forgyue vs our dettes or trespasses. For it is a greater benefyte, to haue our dettes and all offences forgyuen, then to haue oure grosse synnes forgyuen vs. For that we proprely call synne, which we do directly against Gods commaundement. But that is called dette, or offence when we ought to do good and do it not, or do good vnperfytely, although directly we do no hurt to no

man. And we Christen men, although by baptisme we be made the children of God, and receiue the Holy Gost, (which dothe helpe vs to withstande all euil, and to do that is good) and although we commit no grosse syn, nor breake the law by any outwarde acte, yet we do not perfectly fulfyll Gods commaundements, nor do al thynges which we ought to do. And when we do not al thynges which we ought to do, then euer we be detters and synners in some thyng. But God forgyueth vs these dettes for Christes sake, when we pray to him therefore, and forgyue our neighbours for his sake. And this is the cause, why we can not be iustified, or deliuered from synne death, and hel, by oure awne workes. For in asmuche as our good workes be euer vnperfecte, and haue nede of pardon, therefore we must nedes be redeemed by the passion, deth, and resurrection of Christ, as it hath been taught you in that part of the Crede, whiche intreateth of our redemption, wherefore in as much as, according to our Crede, we beleue that God for Christes sake hath forgyuen vs all oure synnes and dettes, we ought also earnestly to praye, that he wil deale with vs accordyng to our faithe, and forgyue vs our trespasses, as we forgyue theim, that trespass agaynst vs. And this is the playne vndrestanding of this fifth petition, whiche we dayly and houely ought to make to God. And now I pray you (good children) that you wyll dilygentlye recorde the true meanyng of this petition. And when you be asked this question, howe vnderstande you the fifthe petition? Answer, and saye. Herein we desyere, that our heuenly Father wil not loke vpon oure synnes, and for theim, cast vs awaye. For we haue not deserued those greate gyftes and grace whiche we desier at Gods handes, nor we be not worthy to haue the same, but we desyer God, that although we dayly offende him, and deserue greuous punishementes for our synnes, yet he of hys mere grace and mercie wil

heare our prayers, and frely forgyue vs oure offences.
And we offer our selues for his sake from the botome of
our heartes to forgyue them that haue offended vs.

The syxte petition.

And suffer vs not to be led into temptation.



Matt. iv. a.
Mark i. b.
Luke iv. a.

NOWE you haue heard, how in the fyfte petition, we
desyre God to giue vs all those thinges, whyche oure
Lorde Jesus Christ hath deserued for vs, by his passion,
deathe and glorious resurrection, that is to say forgyue-
nes of our synnes, and all therto belongynge, euen as we
forgyue them that haue offended vs, as you haue learned
in the seconde part of the Crede, which intreateth of our
redemption. Now therfore foloweth the sixt petition, in
the whiche we praye, that God wyll gyue vs all those
thinges, whiche we haue learned in the. iii. parte of the
Crede, whiche intreateth of oure sanctification, that is to
saye, we desyre, that God wyll vouchesafe, to sende vs
the Holye Ghost, which maye assist vs in our continuall
batell agaynste synne, the fleshe, the world and the Deuel,
that in all temptations and skyrnishes with the same, we
may manfully withstande theym and ouercome theym.
For this we desire, when we say. And suffer vs not to
be led into temptation. And to the intent, that ye may
the better vnderstande this petition, ye shall fyrst dili-

gently learne this lesson, that althoughe synne is forgyuen vs by Christ, yet it is not wholly purged or dryuen oute of vs, but synne yet sticketh fast in our flesh, whiche doeth tempte and prouoke vs to do agaynst Gods commaundementes. For ye haue all redye learned by the tenne commaundementes, what synne is, and what is very vngodlynes, to the intent ye may eschew it. Also you haue herd in youre Crede, that God doth forgyue vs our synnes, and doeth no more condempne vs for the same, when we beleue in the Son of God our sauour Jesus Christ. But yet neuertheles, we feale the temptations of synne, whiche cleueth to vs lyke glewe. And that this is true, euery one of you doth feale in your selues by dayly experience. For when you grudge to do that thyng, whiche your parentes commaundeth you to do, then synne tempteth you, and prouoketh you to stoubernes and disobedience towarde your father and mother. But yelde not you to this temptacion, but obey your father and mother, as God hathe commaunded you. Lykewise when you see other children haue any gay thing, whiche pleaseth you so well, that you woulde fayne haue the same, then synne tempteth and moueth you, eyther by force, or by stelthe, or els by som craftie meanes to pycke it from them, and so to deceyue your neyghbour. But it is your parte, to withstand this temptation, and to kepe Gods commaundemente, whiche sayeth. Thou shalte not steale. And after this sorte we be tempted in the other commaundementes of God also, and tried whether we wyll be obedyent vnto them or no. But we muste striue agaynste temptation, and manfully withstande the same, that we do nothing against Gods commaundement. Now when we wyll resyst temptation, and not obey the same, but kepe the commaundementes of God, then we must haue the helpe and assistance of the Holy Ghost. For without the Holy Ghost no man can be rightuouse and good. And for this cause also he

is called the Holy Ghost, because he maketh men righteous, pure and holy. And God doth giue the Holy Goste, to all them, whiche do beleue with all their hearte in Jesus Christ our Lorde. For by this token saint Paul teacheth vs to knowe that we haue the Holye Goste. No man (saith saint Paul) can call Jesus Lorde, ¹ Cor. xii. but by the Holy Gost. And saynct John in his Epistle canonically wryteth thus. When we do truly confesse Jesus Christ to be our Lorde, than we be borne of God, and haue his Holye Sprite.

Wherefore good chyldren, beleue with all your hartes, that Jesus Christe the true sonne of God, dyed and rose againe for you, that he hath purchased forgyuenes of synnes and euerlastyng lyfe for you, and that he is so your Lorde, that you shalbe sure to dwel with hym in euerlastyng lyfe. Forthermore ye shall beleue, that Christ doth gyue you the Holy Gost, who doth sanctifye you, helpe and assiste you, that ye be not led into temptation, but that ye may obey God, as you haue heard in the ten commaundementes. And as longe as we lyue here vppon earthe, we must not loke to be voyde of temptations.

For all our lyfe in this worlde, is subiecte to dyuerse temptacions. Some tyme the fleshe tempteth vs, some tyme the false and deceitful worlde, some tyme the Deuel tempteth vs, who hath euer had a most feruent desier to do vs hurt. And all the temptations of these oure enemyes, do leuel at thys prycke, to bryng vs, to do against Gods commaundementes. But it is oure partes, manfully to withstande such temptations, that we assent not to any euil. And yet we are not able to withstande these our enemyes, onles God helpe vs by the Holy Gost. Wherefore, when soeuer we be tempted, to do anye thyng against Gods commaundementes, ther is no better remedy, then to cal for Gods helpe, and to say as Christ taught vs. Good Lorde suffer vs not to be leade

in to temptation. For when we do so, God heareth oure prayers, he sendeth the Holy Gost, and helpeth vs, that we be not led into temptation.

And now good children, that you maye the better withstande suche temptations, you shal here learne, that there be thre kyndes of temptacions. The first is the temptation of the fleshe, as when we are tempted to do any thing, whiche is pleasant to the fleshe, and yet it is synfull. As when the fleshe dothe prouoke vs to lecherye, adulterye, dronkenes and such lyke. Or when we be tempted to leaue any thinge vndone, which is paynful and greuous to the fleshe, and yet of it selfe it is holy and rightuous, as when we suffer afflictions against our wil, when we do not gladly fast, when we do not gladly gyue almes, fearyng lest we shall lacke our awne selues, and not haue ynoughe to maintayne our pryde and pleasures. The seconde temptation is of the worlde, as when thorowe euel companye, we be corrupted in our awne lyuyng, and prouoked to folow noughty examples. Also when we swarue from that which is right and honest, for feare of persecution, dyspleasure, indignation or threatnyng of men. Or when men thorowe their falsehede, malice or crafte do moue vs to anger, enuy or hatred.

- The thirde temptation is of the Deuel, as when we feale in our hartes, sodein and vehement motions to do euel, and yet neyther the fleshe nor the worlde doth prouoke vs to the same. But euel thoughtes do so sodenly come into our myndes, that we our selues do not wel knowe from whence they came. Such euyl thoughtes, no doubte of it, come from the Deuel. For the Deuel is a spirit, whom we can neither feal nor see. Wherefore he can set our hartes a fyre so sodenly, that we shall not knowe from whence suche soden fire and sparkes do come. Also when the fleshe and the world do tempte vs, then Satan also taketh occasion therby to enter in at the gate, which they haue set open for hym, and maketh their tempta-

tion so strong, that it is harde for vs to withstand and ouer come the same. And all these temptations good children be against Gods commaundementes. Wherefore hereby you shall learne to knowe what is temptation. For whan any thing commeth into youre mynde, by the whiche you are prouoked to do against Gods commaundement, that is temptation. Wherefore beware you do not the same; but desyer of God helpe and assistance against temptation. For in this standeth a Christian, and holy lyfe, that as oure synnes be forgyuen vs by Christ, so we ought euer to withstande synne, that we suffer it not to enter in to vs, or to raigne ouer vs. For what a monstrous thyng shoulde Christen relygion be? yf we that be Christen menne, (whiche confesse synne to be nought and against God, and desier God to forgyue vs our synne) shoulde contynewe still and walke in synne, after that God most mercye fully hath forgyuen vs the same.

Also we maye easely withstande temptation and sinne, if we beleue truly, and praye earnestly. For we haue lerned in the doctrine of faith, that we can not be righteous pure and holy of our selues, but the Holy Gost doth purify clense and halow vs. And yf we beleaue this stedfastly, then we ought to pray with a feruent spirite, and saye thus. Lorde our heuenly Father, we beseeche the suffer vs not to be led into temptation. And yf we thus praye, then God wil heare vs, and wil gyue vs strength against him that tempteth vs, and against his temptation. For a Christen mans life, is a continual warre vpon earth, and so long as we liue in this world, we maye not loke to haue peace or quietnes, but as in the sea one wawe commeth after an other, so in this worlde one temptation foloweth an other. So that, when we haue ouercome one temptation, by and by an other is at hande peradventure greater then the first. Wherefore in this sixt petition, we do not praye thus. O heauenly Father, graunt

that we may haue no temptations, but we say thus. O heuenly Father suffer vs not to be led in to temptation. To be led into temptation, is when God suffereth, the greatnes of temptation so to grow, that we be not able to ouercome the same, but be so deceaued and blynded by the Deuel, that synne is pleasant vnto vs, and we see nothyng in the same but pleasure and profit, and consyder not the angre of God due for synne, nor the poyssen that lyeth hid in the same, nor the payne that shal folow thereof, and so we perswade oure selues, that we haue no more nede to watche or fyght against synne, but do consent to temptation, and yelde oure selues into the handes of our enemies. This Christ calleth to be led into temptation, as in our comen speache we are wont to saye. This leadde me, or this brought me, into this myschiefe. And that we be not led into temptation, it is oure part, earnestly to praye to God, as Christ hath taught and commaunded vs.

So ye perceauē good children, the myserye of this transitorye and mortal lyfe, that it is full of temptations and snares. But we muste not gyue place to them, but withstande them, and lyue godly. But this we be not able to do, excepte the Holy Gost do sanctifye vs, and make vs pure and holy. Wherefore we ought to praye to God, that he wyl gyue vs the Holy Gost, and that he wyl vouchesaue, to assiste and strenghten vs, that we may withstande all temptations, and keape his holy commaundementes.

And this is the meanyng and playne vnderstandyng of thys sixt petition. Wherefore good children I pray you dilygentlye learne the same, that when you be asked. How vnderstande you the sixt petition? you maye answer, God tempteth no man. But here we praye, that God wil kepe and defende vs, that the Deuel, the world and the fleshe deceaue vs not, and leadde vs not into vngodlynes, ydolatrie, blasphemie, desperation, or other

horrible synnes. And althoughe we be tempted with these synnes, yet we desier God, that at length we may overcome them, and triumphe ouer them, by the helpe and assistance of the Holy Gost.

The seuenth petition.

But delyuer vs from euyll. Amen.



Matt. ix. d.
and xii. c.
Mark iii.
Luke xi. c.

YE haue hearde in the syxte petition, howe we sue to God, that he wyll rule, gouerne and strengthen vs, by his Holy Ghost, that we maye be able to fyght against synne, to withstande al the perellous tentations of the fleshe, the worlde and the Deuyll, and to ouercome theym, so that we maye become ryghtuous and holy. Nowe followeth the seuenth laste petition, in the whiche we desire God, to delyuer vs from this perelous and continual battail, and frome all other euell, that thys great daungier may not continew for euer, but that at length we may haue some ende therof. And for this Christ taught vs to pray, and to say Good Lord delyuer vs from euell.

And nowe to the intent, that you maye the better vnderstande thys petition, you shall knowe (good children) that this word, euell, doth not signifie in this place, onelye synne, agaynst Goddes commaundementes, and vnbelefe agaynste Goddes promise, but here it betokeneth all

kynde of aduersitie and affliction, whiche we suffer for our synnes, eyther in oure bodies, soules, honors or riches, as ignorance, blyndnes of minde, sadnes, sorow, trouble of conscience, fayntnes of the heart, sickenes of the body, pouertie, sclauanders, dispising, reproches, persecutions, battayle, sedition, hunger, pestilence, and al plages, with the which Satan doth afflict and trouble vs, either by hymself, or by the wicked world, wherof he is prince and gouernoure. The whiche euyls no man can numbre nor reherse, for they be without numbre, and encrease daylye more and more. For the Deuell in this latter tyme doeth daily more and more rage agaynst the true churche and people of God, forasmuche as he perceyueth, that his kyngdome draweth to an ende, and a shorte tyme remaineth vntyll the day of iudgemente come, and his euerlastyng damnation.

Apoc. xii.

Furthermore the worlde waxeth daily worse and worse, and men waxeth more wylde and vnruely, synne, wickednes, malyce and craftines encrease aboue all measure, so muche that it is not possible to numbre the great floodes of euels whiche haue almoste ouerflowed the worlde. Amonge the whiche euels, there is suche blyndnesse and corruption of iudgement, that few therebe, whiche can rightly deserue what is good and what is euell. As for example Many men when they be sycke, iudge bodily sicknes to be a great euell, wheras in dede (yf they woulde take it as they ought to do) it is to theym an occasion of greate goodnes. Who perchaunce (yf they shoulde haue contynuall health) woulde forget God, and runne hedlonge into daungerous perels, both of bodye and soule, from the whiche euyls, theyr bodily diseases do staye and let theym. And so theyr bodily sickenes, wourkethe in theym theyr soule health and saluation.

Also manye menne sette al theyr mynde vpon ryches, and welth of thys worlde, whiche maketh them proude

and hyghe mynded, full of reuengynge, idle and slouthful, piteles to the poore, and stubburne both towarde God and theyr neighbour, to put theyr truste in theym selues, and to folowe bodyly pleasures, in ryotyng, surfetyng and bancketyng, wherof ensueth dyuerse diseases and sicknesses, wheras if they hadde ben poore menne, they woulde haue labored for their lyuynge, and shoulde haue lyued muche more temperatlye, healthfully, quietly and godly.

And manye there be whiche veraye vnpacientelye take aduersitie, and murmure agaynste God, whan theyr worldly dyuises come not to passe after theyr myndes, and manye tymes they knowe not what daunger they shuld haue come vnto, yf God had not letted theyr purpose, so that we knowe full lytle, what is for vs, or agaynste vs, what is good or yll, but as we be taughte by the word of God. And therefore we do not desyre God, to delyuer vs frome thys or that particuler or specyall euell, but we be taughte to praye to God, wyth these shorte wordes, and syghynges of the spirite, that God wyll vouchesafe to healpe vs, not as we shall thynke good, (whiche do not well knowe, what is good, nor what is yll for vs) but as it shall please hym, and as he shall iudge profytable for vs, not prescribyng or appoyntyng vnto hym eyther tyme, place or maner of helpynge or delyueryng of vs.

For as sayncte Paule sayeth, we knowe not what to praye for, as we ought to do, but the Spirite himselfe maketh intercession for vs wyth syghynges, whyche can not be declared. Neuertheles let not thys sayinge of saynct Paule, dyscourage vs frome praiynge. For God is not so ignoraunt, that he nedeth, that we should expresse oure particuler requestes vnto hym. For he knoweth what we wante, before we open oure mouthes to praye to hym. Wherefore Christe in the ghospel teacheth vs thys lesson, whan ye praye (saieth Christe) bable not

much, as the heythen do. For they thynke, that they shall be hearde, for their muche bablynge. But be not you lyke vnto them.

For your heauenly Father, knoweth what you lacke
 Rom. viii. before you aske of hym. Now forasmuche as the euilles of this myserable lyfe, be so many, that we can neyther noubre theim knowe theim, nor rightly iudge of them, (as I haue hertofore declared) therfor our master Christ (which forbyddeth vs to vse many wordes in our prayers) hath as it were knyt vp together in one fardel al the plagis and aduersities that can happen vnto vs in this worlde, and hath taught vs to say this short prayer. Good Lord delyuer vs from euel. As though he shoulde
 Matt. vi. saye thus. Be not dyscoraged from prayeng, although you perfectly knowe not, all the kyndes of euels, from the whiche you desyer to be delyuered, but only saye these fewe wordes, delyuer vs from euel, and by and by your heuenly Father knoweth, from what thyng he ought to delyuer you, and wil gladly do it.

Now (good children) you see howe good and merciful is God our heauenly Father, who so much loueth vs, and hath so fatherlye a care for vs, that he seeth what we lacke, and what euils he should deliuer vs frome, before we begyn to aske. And he requireth not, that we should vse many wordes, but only that from the depenes of oure heartes we shoulde cal vpon him, and do to him this honour, that is to say, to aske all thynges of him, to take him for our only God, and to truste assuredly, that he wil heare vs. Therefore good children, lerne perfytely thys lesson, that God wylleth and requireth of vs, that we in all necessities and daunger, that maye chaunce vnto vs, shuld cal of hym for helpe, and to putte our trust and confidence in him alone, and in no man or creature besydes him. For the prophet. Hieremye sayeth. Cursed be he, whiche doth put his trust in man, and maketh him his defence. And althoughe men do oftentimes helpe

and succour vs yet it is not men, that do it, but it is God that worketh these thinges by men, as by his instrumentes, whom he hath chosen for that purpose. But when God wil not helpe vs, then is ther no man, that is able, to delyuer vs. If we haue any wrong done vnto vs, then yf it please God to succoure vs, he doth it by his iudges and comen officers, whom he hath ordeyned for that purpose. But yf he be not mynded to delyuer vs, then al the men in the world can not helpe vs. Lykewyse when we be sycke yf Goddes pleasure be not to make vs hole, what can all phisicians and medycynes auayle vs? But yf he be willing to make vs hole again he worketh this thing by phisitians and medicines, whiche he hath ordered for the same vse. Our deutes is therefore, in all our nedes to cal vpon God, to aske helpe of him, to confesse that all goodnes commeth from hym, and to make him onely the authour and cheyfe gyuer of al the good thinges that we haue, and to thanke him for the same. Neuertheles we muste also gyue due honour to Gods instruments and meanes, by whom he worketh his benefites in vs. Forthermore good children marke dylygentlye this lesson also, that we be not taught to say in this petition, kepe vs from euel, but deliuer vs from euel. And in desiryng God, to delyuer vs from euel, we do confesse (as the truthe is in dede) that as longe as we lyue in this myserable worlde, we be wrapped and subiect to all kyndes of euels, and that we be not able to delyuer our selues, therefrom.

And the wel and heade, out of the which al these euylle do spring is original synne, in the which we were conceiued and borne in our mothers wombes, wherby mans reason is so blynded, that of himselfe he can not knowe God, nor hys worde. And mans wil also by this synne is so poysoned, that he doth not obey the wyl of God, nor keape his commaundements. Now because mans reason is blynded, it is easy for the Deuel, to led

man to all errores, as idolatry, heresies, wytchecraftes, inchauntementes, and to all kynde of superstitious and false doctrine. And these offences God doth punishe with diuerse and greuous plages, as with pryde, enuye, contencyon, detraction, slaunderyng, lying, raylyng, trouble and vnquietnes of conscience, feare and pensiuenes of the minde and such like, which vices, so torment and gnaw our hartes, that they dayly wast and consume vs. And hereof ensue dyuerse dyseases sykenesses and infirmities, and at lengthe death it selfe. Also when mans wil is not ruled by Gods lawe, but foloweth his awne affections and lustes, then he runneth hedlonge into al kynde of grosse and horrible synne, as to treason, sedition, adulteryes, theft, extorcion, brybery, begylyng and deceyuyng his neighbour, to pryde, enuye, anger, glotonye, brawlynge, fyghtyng and manslaughter. And because God of his iustice, can not suffer suche heinous synnes vnpunished, therefore he suffereth the Deuel, some time to infect the aier, some tyme to sturre vp great and daungerous tempestes and stormes, some tyme he permytteth him to destroye oure houses, catel, and riches, with fyre or water. Agayne, God suffereth hym some tyme to haue suche power ouer vs, for our sinnes that some he maketh to runne madde, some he causeth to drowne theimselfes, some to burne themselves, to some cut their awne throtes, some hange themselves. For this is Satans chiefe studye, to dryue men to suche feare, trouble and anguish of minde, that thorow pensyuenes and heuines of harte, he maye brynge them to desperation. And this is his onely entent and study, to bryng as many as he can, to euerlasting damnation. Nowe you haue heard (good children) into how great and horrible euylles, we be brought vnto by original synne, so that euery moment we be in daunger to be drowned with the ragyous floodes thereof. Wherefore surely we haue moste nede, continually to crie to our heauenly Father, desyryng

him to deliuer vs from so great perels and euels. For we can not offer vnto God a more acceptable sacrifice, then by callinge vpon his holye name to acknowledge him for oure God, and to gyue him this praise, that he it is, whiche is bothe able and wyllinge to deliuer vs from all oure myseries. Furthermore (good children) you shall yet lerne here another lesson, worthy to be noted and remembred, whiche is this, that in this request we desier not God vtterly to destroye all those euels, that do vex and trouble vs, and so to put them cleare awaye, (which for a tyme we muste suffre for our sinnes) that they may remaine no longer in this worlde, but we desyer God to deliuer vs from the sayde euel, that is to saye, that after we haue suffered euel by some space of tyme in this life, and haue ben proued and tryed by the fyre of aduersite, that then (when it shal seme good to our moste mercyfull Father) he wil deliuer vs from the sayd euyls, that we peryshe not in them. For sayng that we haue brought our selues into these myseryes, we must pacyentlye suffer them for a tyme, because they be punyshementes due for our sinne, whiche we most worthely haue deserued. And althoughe oure heauenly Father, dothe moste mercye fully forgyue vs our offences, yet he dothe not take synne, cleane awaye, but duryng thys lyfe, we fyght agaynst synne, vntyl we die, and so be tryed and proued, whether we loue him and his commaundementes, better then oure owne wylls and pleasures. Also oure mercyfull Father layeth on oure backs diuerse afflictions and aduersities, to pul downe our proud and hygge stomakes, and to mortifie our fleshe, that we may be like oure brother Christe, who by the crosse, ouercaime synne, deathe, and the Deuyll, and so enterd into euerlastyng glorye.

So that in this petition we must lerne both wisdom and patience, wisdom, to beware of synne, whan it prouoketh vs, and in no wise to folow the same. Patience, to suffer willyngly the crosse and suche afflictions, as God

shall sende vnto vs, and to pray God, with feruent desier, that he suffer vs not, to perishe in the same, but mercifullye to defende vs, vntyll suche tyme, as it shall please hym clearly to delyuer vs, whiche shalbe, when we shall dye, and by Goddes power be raised agayne from death to lyfe, and be delyuered from all maner of euels. Therfore when we say in the Lordes Prayer, delyuer vs from euyll, we chiefly desyre God, to send vs a good deathe, that than aboue all other tymes we maye be delyuered from all euels.

For as muche as at that houre we be in the most daunger of all euels and temptations. Wherefore it is mooste necessarie for vs, euen from our tender age, to praye to oure Lorde, that at that laste houre chiefly he wyll be good and gracious vnto vs, delyueryng vs from all maner of euell. So that deathe maye be to vs none euyll. but a clere acquytaunce frome all euels. And this the Lordes Prayer, we must euer ende with this word. Amen. Whiche is asmuche to say, as suerly I trust it shalbe so. And it is not ynough to say Amen with our tongue onely, but also Amen muste be in oure harte, and continew and tary there, that is to saye, we ought to beleue suerly and constantlye that our prayer is hearde, and that our heauenly Father wyll graunt vs our petitions. For so Christ hath promysed, that what soeuer we aske the Father in hys name, it shalbe gyuen to vs. And for that intente Christe confirmeth thys hys promise with an othe, sayinge Amen.

Nowe you haue hearde good children, the true and playne exposition of the seuenth and last petition, whiche I praye you to place in your memories, that when you be demaunded, howe vnderstande you the seuenth petition? you maie redely answer.

Herein we generally desyre our heauenly Father, to delyuer vs from all euell and perell, bothe of body, soule, lande, catell and riches. And that when we shall lye on

oure deathbed, he wyll than graunt vs a good houre, that we maye departe oute of this vale of miserie, in his fauour, and frome this transitorie lyfe, enter into life euerlastyng. The whiche God graunte vs all. Amen.

A SERMON OF BAPTISME.



Mat. iii. b.
Mark i. a.
Luke iii. c.
John i. d.

OURE Lorde Jesus Christe good children, in the gospell of John saith thus. Except a manne be borne John iii. agayne of the water and the spret, he can not enter in to the kyngdome of God. Nowe we ought to direct our hole lyfe to come to the kyngdome of heauen. For the Lorde sayth. First seke the kyngdome of God. And Matt. vi. you haue hearde heretofore that we daylye make thys petition to God, thy kyngdome come. Wherefore it is verie necessarie for vs, to knowe, howe we muste be borne agayne, and what this seconde byrth is without the whiche we can not entre into the kyngdome of God. But when we speake of a seconde byrthe, you shal not so grossely vnderstande this sayieng, as though a man which is once borne, should entre agayne into hys mothers wombe, and so be borne agayne as he was before. (For it were greate folyshenes so to thinke) But here we meane of a second byrth which is spirituall, where by oure inwarde man and minde is renewed by the Holye Ghost, so that our hertes and myndes receaue newe de-

siers, which they had not of theyr fyrst byrth or natiuitie.

And the seconde birth is by the water of baptisme, whiche Paule calleth the bathe of regeneration, because oure synnes be forgyuen vs in baptisme, and the Holy Gost is powred into vs, as into Goddes beloued children, so that by the power and wourkyng of the Holye Ghost, we be borne agayne spiritually, and made newe creatures.

Titum. iii. And so by baptisme we enter into the kyngdome of God,
 John iii. a. and shalbe sauued for euer, yf we contynewe to oure lyues
 Rom. vi. a.
 Collo. ii. b. ende in the faythe of Christe.
 1 Pet. iii. c.

Wherefore good children, consydre diligently the strength of baptisme, and marke wel, howe greate treasures and how excellent benefytes you receaued in youre baptisme, that you maye thanke God for the same, and comfort your selves by them in al your temptations and endeuoure youre selves, faithfully to performe al thinges, which you promysed in your baptisme. And that you may do this the better, hear and learne the wordes of our master Christe, by the whiche he dyd ordeyne and institute baptisme. And ofentymes repete the same, that you maye learne them worde for worde without the boke. These be the wordes of our Lorde Jesus Christe, spoken to his dysciples. Go into the whole world, and teache all nations, and baptise them, in the name of the Father, and the Sonne, and the Holy Gost. He that wil beleue, and be baptised, shalbe sauued. But he that wyll not beleue, shall be damned.

Mat. xxviii.
 Mar. xvi.

By these wordes oure Lorde Jesus Christe dyd institute baptisme, wherby we be borne agayne to the kyngdom of God. And you good children shal gyue diligence, not onely to rehearse these wordes, but also to vnderstand, what Christ ment by the same. That when you be demaunded any questyon herein, you maye bothe make a dyrecte answer, and also in tyme to come be able to teache your children, as you your selues are nowe

instructed. For what greater shame can ther be, then a man to professe himselfe to be a Christen man, because he is baptised, and yet he knoweth not what baptisme is, nor what strength the same hath, nor what the dyppying in the water doth betoken? wher as all oure lyfe tyme we ought to kepe those promises, which there we solemly made before God and man, and all oure profession and lyfe ought to agre to our baptisme. Wherefore good children, to thentent you may the better know the strength and power of baptisme, you shall first vnderstande, that our Lorde Jesus Christ hath instituted and annexed to the gospel, thre sacraments or holy seales, of his couenant and lege made with vs. And by these thre, Gods ministers do worke with vs in the name and place of God (yea God himselfe worketh with vs) to confirme vs in our faith, and to asserten vs, that we are the lyuely membres of Gods trew church, and the chosen people of God, to whome the gospell is sent, and that all those thinges belong to vs, wherof the promises of the gospel make mention. The first of these sacramentes is baptisme, by the whiche we be borne again to a new and heauenly lyfe, and be receaued into Gods church and congregation, whiche is the foundation and pyller of the trueth. The seconde is absolution or the authoritie of the kayes, wherby we be absolued from suche synnes, as we be fallen into after our baptisme. The thirde sacrament is the communion or the Lordes supper, by the whiche we be fedde and nourished, and fortified in the faith of the ghospell and knowlege of Christ, that by this fode we maye growe more and more in newnes of lyfe, so that we maye be no longer children, but maye waxe perfect men, and ful grown in Christ. For I wold you should wel know this good children, that a Christen mans knowlege and lyfe, is a more excellent thing, than vnlearned people can iudge. For a Christen man hathe the certen worde of God, where vpon he maye grounde hys

conscience, that he is made a Christen man, and is one which he is of Christes members assured of by baptisme. For he that is baptysed, maye assuredlye saye thus. I am not now in this waueryng opinion; that I only suppose my selfe to be a Christian man, but I am in a sure beleue, that I am made a Christen man. For I know for a surety that I am baptised, and I am sure also, that baptysme was ordeyned of God, and that he whiche baptysed me, did it by Gods commission and commaundement. And the Holy Gost doth witnes, that he whiche is baptised, hath put vpon hym Christ. Wherefore the Holy Gost in my baptisme assureth me, that I am a Christen man. And this is a true and syncere faith, whiche is able to stande againste the gates of hell, for asmuche as it hath for it the euydence of Gods worde, and leaneth not to any mans saying or opinion. Furthermore good chyldren, you shall dylygentlye learne, the cause, wherefore we are baptysed. You haue alredy herde, that by baptisme we be borne agayne. The cause of this our second birth, is, the synfulnes and filthynes of our first birth. For by our first natiuitie (whan we were borne of our fathers and mothers) all we were borne in synne, and when we yssued out of oure mothers wombe we were laden with synne and Gods angre, as it was at large declared vnto you in the exposition of the Ten Commaundements, and speciallye in the last commaundement. For as Adam did synne, and by synne was so corrupted both in his body and soule, that by his awne power or strength he was not able to do any good thyng, euen so all the children and of spring of Adam be borne synners, so that they can not be iustified by themselues or by their awn strength, but are inclined and bent to synne at all tymes. And as saynt Paule saith, by nature they be the children of Gods wrath. That is to saye, God is angrie with vs for those synnes, whiche by nature be, as it wer, a kinne to vs, and we be

Ephe. ii.

borne with them into this world. But when we be borne againe by baptisme, then our synnes be forgyuen vs, and the Holy Goste is giuen vs, which doth make vs al so holy, and doth moue vs to al goodnes. Wherefore good children when a man is baptysed, it is as muche to saye, as he dothe there confesse, that he is a synner, and that he is vnder the rule and gouernaunce of sinne, so that of himselfe he can not be good or ryghtuous. And therefore he commeth to baptisme, and there seketh for helpe and remedy, and desyreth God, first to forgyue him his synnes, and at length to deliuer him clerely from all synne, and perfectly to heale his soule from the sykenes of synne, as the physitian doth perfectly heale his patient from bodily diseases. And for his parte he promyseth to God againe, and solemply voweth, that he wyll fyght againste synne with all his strength and power, and that he wyl gladly beare the crosse, and al suche afflictions, as it shal please God to lay vpon him, and that also he wil be content to dye, that he may be perfectly healed and delyuered from sinne. For God doth forgiue vs our synnes by faith, but by afflictions and death, he dothe take them cleane away, as saint Peter witnesseth, sayinge. He that suffereth or is afflycted in the fleshe, doth cesse from synne. And sainte Paule sayeth, he that is deade, is iustified or delyuered from synne. These be the promyses, which we make, when we are baptised. And of this minde must all they be, whiche shall haue any fruite by baptisme. Wherefore seyng all you that be here are alredy baptysed, continewe I praye you in this good mynde and purpose knowlege in youre hartes before God, that you be synners, be sory for the same, and praye to God, to heale and deliuer you from youre sinne. Beware you fal not to sinne againe, haue no delite in synne, nor synne not wyllingly. But be godly and holy, and suffer gladly such afflictions, as God shall lay vpon your backes. And yf you do thus,

then your baptisme shal be auailable vnto you, and God shall worke in you by his holy Spirit, and shall fynyshe in you all those thynges which by baptisme he hath begon. Hitherto you haue heard, what we promyse to God, when we are baptised, now learne also I praye you, what God worketh in vs by baptisme, and what benefites he gyueth vs in the same. For baptysme is not water alone, and nothing elles besides, but it is the water of God, and hath his strength by the worde of God, and is a seale of Gods promyse. Wherefore it dothe worke in vs, all those thynges, where vnto God hath ordeyned it. For oure Lord Jesus Christ sayeth. Go and teache all nations, and baptysse theym, in the name of the Father, and the Sonne, and the Holy Gost. This God commaunded his disciples to do. Wherefore by the vertue of this commaundement, which came from heuen, euen from the bosome of God, baptisme doeth wourke in vs, as the wourke of God. For when we be baptised in the name of God, that is as muche to saye, as God him selfe shoulde baptise vs. Wherefore we oughte not to haue an eye only to the water, but to God rather, whiche did ordeine the baptisme of water, and commaunded it to be done in his name. For he is almyghtye, and able to worke in vs by baptisme, forgiuenes of our synnes, and al those wonderful effectes and operations, for the whiche he hathe ordeyned the same, althoughe mannes reason, is not able to conceyue the same. Therefore consider good children, the greate treasures and benefytes, whereof God maketh vs partakers, when we are baptised, whiche be these. The firste is, that in baptisme our synnes be forgyuen vs, as saint Peter witnesseth, saynge. Let euerye one of you be baptised for the forgiuenes of his synnes. The seconde is, that the Holy Ghost is gyuen vs, the which doth sprede abrod the loue of God in oure heartes, wherby we maye kepe Goddes commaundementes accord-

Actum. ii. yng to this saying of saynt Peter. Let euerie one of you

be baptised in the name of Christ, and then you shall receyue the gyft of the Holy Ghost.

The thyrde is, that by baptisme the whole rightuousnes of Christ is gyuen vnto vs, that we maye clayme the same as our owne. For so sayncte Paule teachethe, saying. As many of ye as are baptised in Christe, haue putte vpon you Christ. Fourthly by baptisme we die with Christ, and are buried (as it were) in his bloude and death, that we shoulde suffer afflictions and death, as Christe himself hath suffered. And as that man, whiche is baptised, doth promise to God, that he will dye with Christe, that he maye be deade to synne and to the olde Adam, so on the other part God doth promise againe to him, that he shalbe partaker of Christes deathe and passion.

And also God maketh all afflictions whiche he sufferethe to be good and profitable vnto him, as was the passion of Christ, and not damnable, as it was to Judas passion, and diuerse other vngodly persons.

By thys which I haue hetherto spoken, I trust you vnderstand good children, wherfore baptime is called the bath of regeneration, and howe in baptisme we be borne agayne and be made new creatures in Christe. The whiche doctryne you shall the better vnderstande, if you consider in what condition you were, before you were baptised, and in what state you stande in, after your baptism.

Fyrste before we were baptised, it is euident, that we were sinners, and he that is a synner, can haue no peace nor quietnes of consicence before he come to Christ, so muche he feareth Goddes wroth and euerlastyng damnation. But after that oure synnes, in baptisme be forgyuen vs, and we beleue the promyse of God, and so by oure fayth be iustified, than our consciences be quieted, and we be glad and merie, trusting assuredly, that God is no more angrye wyth vs for our former offences, and

that we shall not be damned for the same. And this is a meruelous alteration and renewyng of the inwarde man the whiche coulede be wrought by the power of no creature, but by God alone. Also before we were baptised, we were slaues and boundemen to synne, so that we neyther coulede do that good, which we wolde haue done, nor could kepe vs from that euil, whiche we wolde not haue done, as saynt Paule complayneth of hymselfe. But whan by baptisme the Holy Gost was gyuen vs, the whiche did spread abrode the loue of God in our hartes, and dyd also delyuer vs from the boundage and tyrannye of synne, and gaue vs new strength and power, to wrastle against synne, and manfullye to withstande our gostly enemye the Deuel, than after a certen maner we were able to fulfyl Gods commaundementes. And this is a greate chaunge, and renewyng of the inwarde man. And this I wold you shoulde knowe for a suertye good children, and stedfastly beleue the same that no child of the Jewes or Turkes, whiche is not baptysed, hath the Holy Ghost, neyther that anye suche can vnderstande the worde of God, neyther that anye suche is holy or righteous before God. Wherefore you shall thanke God with all your harte, whiche hathe brought you to baptysme. And when you beleue in the name of Christ, and loue the ghospel, and are glad and dyligent to hear the same, then this is a suer token, that by the gospel you haue receaued the Holy Gost.

Furthermore he that is a synner and not baptised, althoughe he had the Holy Ghoste to this effecte, to helpe him to fyght against synne, yet oftentymes he is ouercome, and falleth to synne. And althoughe he doth oftentimes ouercome synne, yet this is a great vnperfectenes, that he dothe it not willingly, but that this fight against sinne is tedious and greuous vnto him. Wherefore he is euer in perrel, lest he be ouercome of syn. And in case he doth manfully withstande synne, yet he

seeth, that hys iustyce and obedience be to weake and vnperfecte, to stande before the iudgement of God, (as in dede no man, not the holiest, is able to stande before the iudgement of God by his awne rightuousnes). But when in baptisme the rightuousenes of Christ is gyuen and imputed to hym, then he is delyuered from al those perrells. For he knoweth for a suerty, that he hath put vpon him Christ, and that his weakenes and imperfection, is couered and hydde, with the perfecte ryghtuousnes and holynes of Christ. Wherefore after baptisme, he doth not trust in his awne rightuousnes, but in Christ only. And he is no more pensyue or doubteful, consideringe his awne weaknes, but he is ioyful, because, he considereth, that he is made partaker of Christes rightuousnes. And this agayne is a great alteration and renewyng, of the inwarde man. These newe affections and spirytual motions, are in the soules of suche as are borne again by baptisme, but they be vnknowne to worldly men, and suche as be not led by the Spirite of God. And when they that beleue, and be baptysed, do continewe in this their faith to the ende of their lyues, then God shall rayse them vp from death to lyfe, that they maye be immortal, and liue euerlastingly with Christ. And then, when sinne and the kingdome of death is vtterly abolished and destroied, we shalbe perfectly holy and rightuous, both in body and soule. And for this cause, our Sauoure Christ doth cal in the gospel the rysyng againe from death, a regeneration or a seconde begettyng. Al these thinges doth baptisme worke in vs, when we beleue in Christe. And therefore Christe sayeth. He that wyl beleue and be baptysed, shall be saued. But he that wyl not beleue, shalbe damned. Wherefore good children, learne dilygentlye I praye you, the fruyt and operation of baptisme. For it worketh forgyuenes of sin, it delyuereth from death and power of the Deuel, it gyueth saluation and euerlastyng lyfe, to all them that

beleue. As the wordes of Christes promyse doth euydently witnesse. But peradventure some wil saye. Howe can water worke so greate thinges? To whome I answer, that it is not the water that dothe these thinges, but the almyghtye worde of God (whiche is knyt and ioyned to the water) and faith, which receyueth Gods worde and promyse. For with out the worde of God, water is water, and not baptisme. But when the worde of the liuing God is added and ioyned to the water, then it is the bathe of regeneration, and baptisme water, and the lyuely springe of eternall saluation, and a bathe that wassheth our soules by the Holy Ghoste, as saynct Paule calleth it, saying. God hath saued vs thorowe hys mercye, by the bathe of regeneracion, and renewyng of the Holy Gost, whome he hath poured vpon vs plenteously, by Jesus Christ oure Sauoure, that we beyng made ryghtuous by his grace, maye be heyres of euerlastyng lyfe. This is a sure and trewe worde. Ye shall also dylygently labour good children, to kepe and perfourme those promises, which you made to God in your baptisme, and which baptisme doth betoken. For baptisme and the dyppying into the water, doth betoken, that the olde Adam, with al his synne and euel lustes, ought to be drowned and kylled by daily contrition and repentance, and that by renewynge of the Holy Gost, we ought to ryse with Christ from the death of synne, and to walke in a new lyfe, that our new man maye lyue euerlastyngly, in rightuousnes and truthe before God, as saincte Paule teacheth saying. Al we that are baptised in Christe Jesu, are baptised in hys death. For we are buried with him by baptisme into deth, that as Christ hath risen from death by the glori of his Father, so we also shuld walke in newnes of lyfe. And this is the playne exposytion of the wordes of holy baptisme, that is to saye, that we shoulde acknowledge oureselues to be synners, desyre pardon and forgyuenes of our synnes, be obedient and wyll-

Tit. iii.

Rom. vi.

ing to beare Christes crosse, and all kynde of afflyction, and at the last to die, that by death we may be perfectly deliuered from synne. And therefore we ought to hate synne, and with al our power to fyght against synne. For God in baptisme hath forgiuen vs our synnes, and giuen vs the Holy Gost, and made vs partakers of the rightuousnes of hys welbeloued Sonne Jesus Christ. Now consyder depely I prairie you, how great benefytes these be, that you maye not be vnkynde to him, that hath done so much for you, but stedfastlye beleue these thinges, mortifye synne, patiently suffre al dyseases and aduersities, whiche it shal please God to send you, and than without dowte you shalbe saued. Wherefore good children, learne these thinges diligentlye, and when you be demaunded, what is baptisme. Then you shal answer. Baptisme is not water alone, but it is water inclosed and ioyned to the worde of God, and to the couenaunte of Gods promyse. And these be the wordes, wherby our Lorde Jesus Christ did ordeine baptisme, which be written in the laste chapter of saint Mathew. Go and teache al nations, baptisyng them in the name of the Father, and the Sonne, and the Holy Ghost. And when you shalbe asked what auayleth baptisme? you shal answere. Baptisme worketh forgyuenes of synne, it delyuereth from the kyngdome of the Deuel and from death, and giueth lyfe and euerlastyng saluation, to all them that beleue these wordes of Christ, and promyse of God, which are written in the laste chapter of saint Marke his gospell. He that wil beleue, and be baptised, shalbe saued. But he that wil not beleue shalbe damned.

Thirdly, yf a man aske you, how can water bryng to passe so great thynges? ye shall aunswer. Uerely the water worketh not these thynges, but the worde of God, whiche is ioyned to the water, and fayth whiche dothe beleue the worde of God. For without the worde of God, water is water, and not baptisme, but when the

- Tit. iii. worde of the lyuyng God, is ioyned to the water, then it is baptisme, and water of wonderful holsonnes, and the bath of regeneration, through the Holy Ghost, as sainte Paule writeth. God saued vs by the bath of regeneration, and renewyng of the Holy Ghost, whom he powred vpon vs plenteously, by Jesus Christ our Sauour, that we beyng made rightuous by his grace, maye be heyres of euerlastyng lyfe. Fourthly. Yf a man aske you, what doth the baptisyng in the water betoken? aunswere ye, it betokeneth, that olde Adam with all synnes and euell desyers, ought daylye to be kylled in vs, by trewe contricion and repentaunce: that he may rise agayne from death, and after he is risen with Christ, may be a new man, a new creature, and may liue euerlastyngly in God, and before God, in rightuousnes and holynes. As sainte
- Rom. vii. Paule wryteth, saying. All we that are baptised, are buried with Christe in to death, that as Christ rose agayne, by the glorie of his Father, so we also should walke in newnes of lyfe. Thus ye haue hearde good children, what is ment by the wordes of baptisme, by the which we are borne again, and made newe to euerlastyng lyfe. Learne these thynges dilygentlye, and thanke God, who in Christ hath called you to be partakers of so large and ample benefites. And expresse baptisme in your lyfe, and baptisme shalbe the greatest comforte to you, bothe in your lyfe tyme, and also in youre death bed. For by baptisme we be grafted into the death of Christe, wherefore synne, deathe or hell, can not hurte vs, but we shall ouercome all these thynges by fayth, as Christe himselfe ouercame theym. And so by this newe byrthe we shall enter into the kyngdome of God, and lyfe euerlastyng. The whiche God graunte vs all Amen.

A SERMON OF THE AUTHORITIE OF THE KAYES.



THE holye apostle sainct Paul good children, in the tenth chapter of hys Epistle to the Romaynes, wryteth on this fashion. Who so euer shal cal vpon the name of the Lord, shall be sauēd. But how shal they call on hym, on whom they beleue not? How shal they beleue on him of whome they haue not hearde? Howe shall they heare without a preacher? Howe shal they preach, except they be sente? By the whiche wourdes saynct Paule doeth euidently declare vnto vs, two lessons.

The fyrst is, that it is necessary to our saluation, to haue prechers and ministers of Goddes mooste holy worde, to insturcte vs in the true fayth and knowlege of God.

The seconde is that preachers must not runne to this hyghe honore, before they be called therto, but they muste be ordeyned and appoynted to this office, and sent to vs by God. For it is not possible to be sauēd, or to please God, without fayth, and no man can truely beleue in God by his owne wytte, (for of oure selves we knowe not what we shoulde beleue) but we must nedes heare Gods woorde, taught vs by other.

Agayne, the teachers, except thei be called and sent, ^{1 Cor. iii. a.} can not frutfully teache. For the seede of Goddes ^{Joh. vi. b.} Actum. ^{ii. c.}

wourde, doeth neuer brynge forth fruyt, onles the Lorde of the haruest do gyue increase, and by hys holye Spirite do wourke with the sower. But God doeth not worke with the preacher, whom he hathe not sente as saynct

Roma. x. b. Paule sayeth. Howe shall they preache, yf they be not sent. Wherefore it is requisite, that preachers should be called and sent of God, and they must preache according to the authoritie and commission of God, graunted vnto them, wherby they may strengthen mennes belefe, and assure their consciences, that God hath commaunded them to preache after this or that fashion. For els euerie manne shoulde styll be in doubt, and thinke after this sort. Who knoweth whether thys be true, whiche I heare the preacher saye? who can tell whether God hath commaunded him to preach these thynges or no? And in case he teacheth no thyng but truth, yet I am not sure that God wyll wourke with me, as the preacher promyseth? Perchaunce these promises pertain to other, and not to me? These doubtles, in the tyme of temptation, might trouble mens myndes, yf we were not assured, that our Lorde Jesus Christ himselfe hathe both ordeyned and appointed ministers and preachers to teache vs his holye wourde, and to minister his sacramentes, and also hath appoynted theym, what they shall teache in his name, and what they shall do vnto vs. Therefore he called them and sent them, and gaue them instructions, what they should do, and speake to vs, in his name, to the intente that we shoulde gyue sure credence vnto theyr wordes, and beleue that God wyll worke with vs

Mat. xvi. accordyng to his wordes by them spoken. And he hath promised therfore, that whatsoeuer they shoulde bynde vpon earth, shoulde be bounde in heauen and whatsoeuer they shuld lose vpon earth shuld be losed in heauen also.

• Wherefore good children, to the intente you maye stedfastlye beleue, all thinges whiche God by his ministers doeth teache and promise vnto you, and so be saued by

your fayth, learne diligently I prai you, by what wordes our Lord Jesus Christ, gaue this commission and commaundement to his ministers, and reherse them here, worde for word that so you may print them in your memories, and recite them the better when you come home.

The wordes of Christ be these. Our Lorde Jesus Joh. xx. c. brethed on his apostles, and sayd. Receaue the Holye Gost, whose synnes ye forgyue, they are forgyuen vnto them. And whose synnes you reserue, they are reserued.

Now good children, you shal employ your selves, not onely to reherse these wordes without boke, but also to vnderstande, what our Lord Jesus Christ ment by them, that when you shall be asked any question herein, you maye make a dyrect answer, and that also in tyme to come you maye be able to instruct your children in the same. For what greater shame can ther be, eyther in the sight of God or of man, then to professe thi selfe to be a Christen man, and yet to be ignorant in what place of scripture and by what wordes, Christ commaunded faith, and forgyuenes of synnes, to be preached. Seing that a Christen man ought to beleue nothyng, as an article of his faith, except he be assured, that eyther it is Gods commaundement, or his worde. Now good children, that you maye the better vnderstande these wordes, of our sauour Christe, you shall, knowe, that our Lorde Jesus Christ when he beganne to preache, he did cal and chose his twelue apostles and afterwarde besydes those Mark iii. twelue, he sent forth thre score and tenne dysciples, and Luke vi. gaue them authoritie to preach the gospel. And a litle Luke x. before his death and passion, he made his prayer to his heuenly Father for theim, and for all those that shoulde beleue thorow their preaching. As it is declared in the gospel of saint John. Now it is not to be doubted, but John xvii. that Christes praier was heard, of his heauenly Father, wherefore it foloweth, that as mani as beleued the preaching of Christes dysciples, were as surely saued, as yf they

had heard and beleued Christ hymselfe. And after Christes assention, the apostelles gaue authoritie to other godly and holye men, to minyster Gods worde, and chiefly in those places, wher ther wer Christen men alredy, whiche lacked preachers, and the apostles theim selues could not longer abide with them. For the apostles dyd walke abrod into diuerse partes of the worlde, and did studye to plant the gospel in many places. Wherefore wher they founde godly men, and mete to preache Gods worde, they layed their handes vpon them, and gaue them the Holy Gost, as they theimselues receaued of Christ the same Holy Gost, to execute this office. And they that were so ordeyned, were in dede, and also were called, the ministers of God as the apostles theimselues were, as Paule, sayeth vnto Tymothy. And so the ministration of Gods worde (which our Lorde Jesus Christ hymselfe dyd first institute) was deryued from the apostles vnto other after them, by imposition of handes, and gyuyng the Holy Ghost, from the apostles tyme to our dayes. And this was the consecration, ordres and vnction of the apostles, wherby they, at the begynnynge, made byshopes and pryestes, and this shall continewe in the churche, euen to the worldes ende. And what soeuer rite or ceremonye, hath ben added more than this commeth of mannes ordinaunce and policie, and is not commaunded by Goddes worde.

Luke x.

Wherefore good children, you shal gyue due reuerence and honour to the ministers of the churche, and shal not meanely or lyghtly esteme them in the execution of their office, but you shall take them for Gods ministers, and the messengers of our Lorde Jesus Christe. For Christ hymselfe saieth in the gospel. He that heareth you, heareth me. And he that dyspisethe you, dyspisethe me. Wherefore good children, you shal stedfastly beleue al those thinges, whiche suche ministers shall speake vnto you, from the mouth, and by the commaundement of

our Lorde Jesus Christ. And what soeuer they do to you, as when they baptyse you, when they gyue you absolution, and dystribute to you the bodye and bloude of our Lord Jesus Christe, these you shall so esteme, as yf Christe hymselfe in his awne person, dyd speake, and minister vnto you. For Christe hath commaunded his ministers to do this vnto you, and he hymselfe, (althoughe you see him not with your bodily eyes) is present with his ministers, and worketh by the Holy Ghost in thadministration of his sacramentes. And on the other syde, you shall take good hede, and beware of false and priuie preachers, whiche pryuely crepe into cities, and preache in corners, hauyng none authoritie, nor being called to this office. For Christe is not present with such prechers, and therefore dothe not the Holy Gost worke by their preching, but their worde is withoute fruite or profyt, and they do great hurte in commen welthes. For suche as be not called of God, they no doubt of it do erre, and sow abrode heresy and naughty doctrine. And yet you shal not thinke good children, that preachers whiche be lawfully called, haue authoritie to do or teache what soeuer shal please them. But our Lord Jesus Christ, hath gyuen them playne instructions, what they ought to teache and do. And yf thei teache or do any other thyng, then is conteyned in their commission, then it is of no force, nor we ought not to regarde it. And for this cause our sauioure Christ dyd breath into hys discyples, and gaue them the Holy Gost. For where the Holy Gost is, ther he so worketh, that he causeth vs to do those thynges whiche Christe hath commaunded. And whan that is not done, than the Holy Ghost is not there. Wherefore all thynges whiche we shall so speake or do, can take none effecte. Now the summe of the commission whiche Christ gaue to his discyples, was this, that they shoulde preache repentaunce, and forgyuenes of synne, in his name. And he added

therto, bothe a promise and a threatnyng, saying. He that wil beleue, and be baptised, shalbe saued. But he that wil not beleue, shall be damned. Wherefore all thinges whiche the ministers of the churche do saye or do to vs, ought to be directed to this ende, that they maye lowse vs, and declare vnto vs, the forgyuenes of our synnes, when we truly repent, and beleue in Christ. But when we do not repent vs of our synne, and forsake the same, or do not beleue the gospel, then they ought to bind or reserue sinne, and to declare vnto vs, that yf we styl continew in sinne, we shal be damned for euer. And when the minysters do thus execute their commission, then they obey God, and whose synnes soeuer they forgyue in earth, their synnes be forgyuen in heauen also. And contrarye wyse, whome soeuer they binde in earth, their synnes be bounde also in heauen. But yf the ministers wolde interprise to do contrary to their commission, that is to say, to forgyue synnes to vnrepentaunte synners and vnbeleuers, or to bynde their synnes and denye them absolution, that be repentaunte and truste in the mercye of God, then they shoulde not do wel, nor their acts shoulde be of any force, but they shoulde deceaue themselues, and other also. And than shoulde that be true, that Christ speaketh in the gospell. When the blynde leadeth the blinde, both fall into the dicke. But when the ministers do truly execute their office, you oughte good children, to take great comforte, and to confirme your faithe therby, that you maye steadfastly beleue, and in all temptations answere your aduersarye the Deuell after this maner. God hathe sente to me one of hys ministers, he in the name and place of God, hathe declared to me the forgyuenes of my synnes, and hath baptised me in the assurance of the same.

Wherefore I doubte not but that my synnes be forgyuen, and that I am made the sonne and heire of God. Thus good children, you ought generally in all tempta-

tions, to fortifie youre fayth, and to comforte your selves, with the authoritie of Goddes word, but specially you shall learne this also, that oure Lorde Jesus Christe, dyd entende, by this authoritie of the kayes, to comforte the troubled consciences of them, that after their baptisme, do fall in to haynous offences.

For it is not so easye a thyng, to rise agayn from synne, as the mad and blynde worlde doeth thynke, but when the Deuel and oure faith shall skyrmishe together, then in those straites, and troubles of conscience, we haue nede of the helpe of some trewe minister of the church, whych (as it were in our swonyng) maye lyft vs vp wyth the wourde of God, comforte and refreshe vs. As the wyse kyng Salomon doth declare by thys sentence. Wo to that man, whyche is alone, for when he falleth, he hath no man to lyft hym vp agayn. And oure Lorde Jesus Christe, doeth speake so often tymes in the gospel of the authoritie of the kayes, and hathe added so great promyses to the same, that it may wel appere by the earnestnes of Christes wourdes, how careful he was for troubled consciences, and how fatherly an effectiō he had to comforte the same. Wherof it vndoubtedly followeth, that we haue great nede of thys comforte, and that it is moche to be esteemed and set by. For first of al our sauour Christ, before he gaue these kayes in dede, he promysed to Peter that he would gyue them, saying. I wyl gyue to the, the kayes of the kyngdome of heauen. *Mat. xviii.* What so euer thou shalt bynde vpon earth, shalbe bounde in heauen, and what so euer thou shall louse vpon earth, shalbe also loused in heauen. Secundarelye, Christe doeth teache vs, howe we shall vse these kayes, both in open and in secrete synnes. Of the vse of the kayes in open synnes, Christ speaketh these wourdes. Yf thy brother *Mat. xviii.* trespace agaynst the, go and tell hym hys faulte betwene him and the alone. Yf he hear the, thou hast wonne thy brother. But yf he heare the not, then take yet wyth the

one or two, that vpon the mouthe of two or thre wyt-
 nesses, euery worde maye stande. Yf he heare not them,
 tell it vnto the congregacion. Yf he heare not the con-
 gregation, let hym be vnto the, as an hethen and pub-
 lican. Uerely I saye vnto you, what so euer ye bynde
 on earth, shalbe bounde in heauen. And what so euer ye
 lose on earth, shalbe loused in heauen. And of the vse
 of the kayes, in priuie and secrete synnes, oure sauour
 Christ hath taught vs by his awne dede and example.
 For the man, that was sycke of the palsey, Christ said
 thus. Sonne conceaue a stedfast fayth, thy synnes be for-
 gyuen the. And as touching byndyng of synnes, he sayd
 to the hard herted and stubburne Jewes. Yf you were
 blinde, you shulde haue no synne. But nowe bycause
 you saye, you see, your synne abydeyth styll, that is to
 saye, it is not forgyuen. Thyrdlye, oure sauoure Christe
 after his resurrection, gaue the kaies to his apostles (as
 before he had promysed) breathynge vpon them, and
 saying. Receaue the Holy Gost, whose synnes ye shall
 forgyue, they are forgyuen. Nowe forasmuche as oure
 sauoure Christe, in gyuyng the keyes, did promise vs
 so great comforte, dyd so dylygentlye teache the vse of
 them, and dyd so faythfully, and louyngly ordeyne and
 commende them and put them (as it wer) into the
 handes of his apostles and their successors, we ought in
 no wyse to dyspyse this greates authoritie, whiche God
 hath gyuen vnto men, but thankfully to vse it. For
 knowe this for a suertye good children, that it is a very
 great offence against God, lytle to care for hys great
 gyftes and benefites. Therefore when we fal agayne to
 great synnes, after that we are ones baptysed, we oughte
 not to walke in a certen rechelesnes, thynkyng that our
 synnes be forgyuen vs onely because God is merciful.
 (For this opinion or wauering imagination, is more weake
 and feble, then that in the feare and battaile of the con-
 science, it is able to stande against the violent force and

Mark. ii.

Luke. v.

John. ix.

craftye assaultes of the Deuel.) But in this fight betwene our conscience and the Deuel, our great trust and comforte is the sure worde and worke of God, whiche maye asserteyne vs that our synnes are forgyuen, that is to say, whan we obteyne forgyuenes of oure synnes and absolution, of the ministers of the churche, to whome Christ hath deliuered the kaies, and hath promysed saying. Whose synnes ye shall forgyue in earthe, their synnes be forgyuen in heauen also.

And this also is to be reprovued, that some men, whiche continue in manyfest and open synne, and go not about to amende their lyfes, yet they wil be counted Christen men, and interpryse to receaue the same sacramentes, that other do, to come to the churche, to worship God, and to praye with other. Suche muste be warned of their fautes, and yf they refuse to heare and amende, then they ought to be excommunicate and put out of the Christen congregation, vntil they repente and amende their lyfes. Lest by suche manifest sinne and euel examples, other men might be prouoked to do the lyke and so at length many might be infected, and the Christen religyon dispysed and euel spoken of, as thoughe it wer the worst relygyon, forasmuche as Christian men shoulde than leade a shameful and vngodly lyfe. And so by this meanes, the name of God, and God himselfe, might be blasphemed amonge the heathen people. And althoughe those canons, ordynances and rites, whiche be agreable to the gospel, (and were ordeyned in tyme past, to punyshe suche open transgressors and malefactors) are nowe in oure tyme almost vtterly abolyshed and taken awaye, yet for this cause we ought not to dispise or cast awaye, the authoritie and vse of the kayes. For they which presumptuously do cast away all yokes of ecclesiasticall discipline or chasticement, and do let, that such kynde of correction, whiche is agreable to the gospel, maye not be restored agayne, shall haue without doubte God for their iudge.

But let vs praye our Lord Jesus Christ, that as it hath pleased him to restore vnto vs his moste blessed worde, and the true vnderstandyng of the same, so also he wyll vouchesaue to rendre and sende agayne to vs, these and suche lyke good and holosome ordinances, agreable to his worde.

Now when a man after baptisme hath greuously synned, and doubteth in his conscience, whether he be in the favour of God or no (as oftentimes yt happeneth) then it is harde for hym to trust to his awn bare imaginations, thinking on this fashion. I know that I haue synned, but yet I am in this opinion, that God is not so cruel a reuenger. But that he hath forgyuen me. For suche an opinion without Goddes worde, is not a trew faith, nor is able to stande in the daungerous skyrmyshes of temptation. But trewe faith must euer be stayed vpon the certen worde and wourke of God. Now God dothe not speake to vs, with a voyce soundynge out of heauen. But he hath giuen the kayes of the kingdom of heauen, and the authoritie to forgyue synne, to the ministers of the churche. Wherefore let him that is a sinner, go to one of them let him knowlege and confesse his synne, and praye him, that accordyng to Gods commaundemente, he wyll gyue him absolution and comfort him with the worde of grace and forgyuenes of his synnes. And when the minister dothe so, then I ought stedfastly to beleue, that my synnes are truly forgyuen me in heauen. And suche a faythe, is able to stande stronge, in all skyrmyshes, and assautes of oure mortal enemy the Deuel, forasmuche as it is buylded vpon a sure rocke, that is to say, vpon the certen word and worke of God. For he that is absolued, knoweth for a suertye, that his synnes be forgyuen him by the minister. And he knoweth assuredlye also, that the minister hath autoritie from God himselfe so to do. And thirdely he knoweth that God hath made this promise to his ministers, and sayed to them. To whom ye forgyue synnes vpon earth, to

him also they shall be forgyuen in heauen. Wherefore good children, gyue good eare to this doctrine, and when your synnes do make you afrayed and sadde, then seke and desyer absolution and forgyuenes of your synnes of the ministers, whiche haue receaued a commission and commaundement from Christ hymselfe, to forgyue men their synnes, and then youre consciences shal haue peace, tranquillitie and quietnes. But he that dothe not obey this counsell, but beyng ether blynd or proude, doth dyspyse the same, he shal not fynde forgyuenes of his synnes, neither in hys awne good wourkes, nor yet in painefull chastysementes of his bodye, or any other thyng, whereto God hath not promysed remission of sinnes. Wherefore dyspyse not absolution, for it is the commaundemente and ordinance of God, and the holy Spirit of God is present, and causeth these thin to take effect in vs, and to worke our saluation. And this is the meaning and playne vnderstandynge, of these wordes of Christ, which you hearde heretofore rehersed, whiche are writen to thentent that we shoulde beleue, that whatsoeuer Goddes ministers do to vs by Gods commaundement, are as muche auailable, as yf God hymselfe shoulde do the same. For whether the minysters do excommunicate open malefactors and vnrepentant persons or do gyue absolution to those, which be truly repentant for their synnes, and amende their lyues, these actes of the ministers, haue as great power and authoritie, and be confirmed and ratified in heauen, as thoughe oure Lorde Jesus Christ hymselfe had done the same. Wherefore good children, learne these thinges dilygentlye. And when you be asked how vndrestande you the wordes before rehersed? ye shall answer. I do beleue, that whatsoeuer the ministers of Christ do to vs by Gods commaundement, either in excommunicatinge open and vnrepentante synners, or in absoluyng repentant persons, all these their actes, be of as greate authoritie, and as

suerly confirmed in heauen, as yf Christe shoulde speake the wordes out of heauen.

So ye haue good children, the begynnynge and foundation, of the ministers of Gods worde, and of the authoritie of the kayes, as our Lord Jesus Christ did first ordeyne and institute the same. The whiche our sauour Christ did institute and appointe for this purpose, that our consciences myghte thereby be comforted, and assured of the forgyuenes of synnes, and to haue the inestimable thresures of the gospel, as often as we haue nede thereof. That we thereby being made stronge in oure faith, might so continewe to thende of our life. And he that continueth to the ende, shal be saued. The which graunt vs the most merciful God. Amen.

A SERMON OF THE COMMUNION OR THE LORDES SUPPER.



OUR Lorde Jesus Christ good children, in the xv. chapter of John speketh these wordes. I am the true vyne, and my Father is the husbände man. Euerye braunche that beareth not fruyte in me, he wyll take awaye. And euerye braunche that beareth fruyt, he wyll prune, that it maye bring forth more fruit. Now are ye cleane, thorowe the wourdes whych I haue spoken

to you. Dwell in me, and I wyll dwel in you. As the braunche can not beare fruit of it selfe, excepte it growe in the vyne, no more can ye, excepte ye abid in me. I am the vine, ye are the braunches. He that abideth in me, and I in hym, bryngeth forth the muche fruite. For wythout me ye can do nothing. By these wordes our Lord Jesus Christe doeth teache vs veraye plainlye, how we be iustified and saued before God. For as the braunch of a vyne, bringeth forth no fruyt, except it abyde in the vyne, so we can not be rightuous, excepte we abyde in Christ. And as the braunche of a vine, doeth not flouriche, nor kepe long his sappe, but withereth away, and is cast into the fier, when it is cut from the vyne, euen so be we damned, and can not be saued, when we forsake our master Christ.

Nowe ye haue heard good children, howe by baptisme we are so planted in Christ, that by him we haue forgyuenes of our sinnes, and are grafted in hym, as the braunche is in the vyne. And as the braunches haue sappe and lyfe of the vyne, that they maye bryng forth fruyte, so we also (which beleue in Christe, and are baptised) haue receyued of hym the Holy Goste, that we maye be iustified. And yf it chaunce vs to fall from Christe, thorowe synne or vnbelefe, or to be put out of the Christen congregation, for our open and manifest synnes, yet ye haue hearde, howe we are receyued agayne, in to the bosome of the churche, and ioyned to Christes bodye, by the authoritie of the kaies and absolution. But yf we wil be iustified and saued, it is not ynoughe to be planted in Christ, but we must also abide and continue in hym. Wherefore nowe foloweth that doctrine, which teacheth vs, how we ought to ordre our selues, that we maye styll abyde and growe in Christe, after that we are grafted in hym. And this doctrine is conteyned in the institution and receauynge of the supper of oure Lorde Jesus Christ. For as by baptisme we

are borne agayne, and as by the authoritie of the kaies and penance, we are lifted vp agayne, when we are fallen in to synne after baptisme, so by the communion of the holy supper of the Lorde, we are preserued and strengthened, that we maye be able stedfastly to stand and fyght, against the violent inuasions of sin and the power of the Deuel. Wherefore good children, forasmuche as ye be alredeye planted in Christ by baptisme, learne also I praye you, howe ye maye contynually abyde and growe in Christ the whiche thing is taught you, in the vse of the Lordes supper. Ye shall therefore dilygentlye learne the wordes, by the whiche oure Lorde Jesus Christ did institute and ordeyne his supper, that ye maye repet them word for worde, and so prynt them in your memories, that you may beare them away with you home to youre fathers houses, and there oftentymes rehearse them. And these be the wordes of oure sauioure Christe.

Mat.xxvi.c. Our Lorde Jesus Christ the same nyghte that he was
 Mar. xiv. c. betrayed, toke bread, and gyuyng thanks, brake it, and
 Luc. xxii.b. gaue it to hys disciples, and saide. Take, eate, this is my
 John. vi. bodye, whiche is gyuen for you. Do this in remem-
 and xlii. braunce of me. Lykewyse he toke the cuppe also, after
 1 Cor. xi. c. he had supped, and giuyng thanks, gaue it to them,
 and sayd. Drynke of this al ye. This is my bloude of the
 new testamente, whiche is shed for you and for many,
 for the forgyuenes of synnes. Do this as often as ye
 drynke, in remembraunce of me.

Nowe ye shall dilygentlye laboure, not onely to say without boke these wordes of our sauiour Christe, but also to vnderstande, what oure Lorde Jesus Christe mente by the same, that ye maye make answer, when ye be asked any question herein, and that also in tyme to come, ye may be able to teache your children, as ye youre selves are now instructed. For what greater dishonestye can ther be, eyther in the sighte of God or man, then to professe youre selues to be Christian people,

and to receaue the sacramentes and yet not to know, what Christes sacramentes be, and wherfore they wer ordeyned? For saint Paul sayth, that he whiche eateth and drynketh the supper of the Lorde vnworthely, doth eate and drynke his awne damnation.

Nowe therefore good children, that ye may truely vnderstande the wordes of the Lordes holy supper, and that ye receyue not this sacramente to youre owne damnation, learne here dyligentlye, that the true vnderstanding and vse of the Lordes supper, standeth in two thynges. The fyrste is, to do that whiche our Lord himself hath commaunded.

The seconde is, to beleue that which he hath promysed. Of these two I wil speake in order, wherto I pray you gyue good eare.

First our sauour Christ taketh breade in his hand, he gyueth thankes, he breaketh it and gyueth it to his disciples, and sayeth. Take, eate. Lykewyse he taketh the cup, and sayeth. Take, drynke. Wherfore we ought to obey those wordes and to do that, which our Lord commaundeth vs. For although Christ prescribeth no certen tyme, when we ought to come together to his supper, although also he appoynte no certen nnumber of dayes, howe often in the yeare we ought to receaue this supper, yet this is his holy and godly wyl, that at some tyme we shoulde receaue this sacrament. And this to do, is for oure great commoditie and profite, for elles our Lorde wolde not haue commaunded vs so to do, who knoweth better then we, what helpe and comfote we haue nede of. Wherfore if we wil be Christes trew disciples, then we must do as he himselfe commaundeth his disciples to do. Let vs therefore go to this godly supper, let vs eate and drinke therof, and let vs not absteine from the same, without a great cause. Secondarily Christ saieth of the breade, this is my bodye, and of the cuppe he sayeth, this is my bloud. Wherfore we ought to beleue, that

in the sacrament we receyue trewly the bodye and bloud of Christ. For God is almyghtye (as ye hearde in the Crede). He is able therefore, to do all thynges what he wil. And as saint Paul writeth he calleth those thinges whiche be not, as yf they were. Wherefore when Christe taketh breade, and saieth. Take, eate, this is my body we ought not to doute, but we eat his veray bodye. And when he taketh the cuppe, and sayeth. Take, drynke, this is my blod, we ought to thynke assuredly, that we drynke his veray blode. And this we must beleue, yf we wil be counted Christen men. And wher as in this perellous tyme, certayne deceitful persons be founde in manye places, who of very frowardnes, wil not graunt, that there is the body and bloude of Christe, but denye the same, for none other cause, but that they cannot compasse by mans blynde reason, howe this thinge shoulde be broughte to passe, ye good children, shall with all dilygence beware of suche persons, that ye suffer not your selues, to be deceaued by them. For suche men surely are not trew Christyans, nether as yet haue thei lerned the first article of the Crede, whych teacheth, that God is almighty, whiche ye good children haue already perfectly lerned. Wherefore eschewe such erroneous opinions, and beleue the wordes of our Lord Jesus, that you eate and drynke his veray body and blode although mans reason can not comprehend how and after what maner the same is ther present. For the wysedome of reason, must be subdued to the obedience of Christ, as the apostle Paule teacheth.

Thirdly he sayeth, that his body was gyuen to death for vs, and that his blod was shed for vs. Wherefore we muste beleue and confesse this thing, that all we are conceaued and borne in syn, as we haue learned in the Ten Commaundementes, and chiefly in the two last. We are therefore by nature the children of Gods wrath, and shoulde be damned for euer yf Christ had not redemed

vs by his holy passion. For he was made man for vs, and dyd all thinges for vs, whiche we were bound to do, and coulde not do, that is to saye, he fulfilled the lawe for vs, and toke vpon hym all that crosse whiche we moste rightuously had deserued, for our iniquities and offenses, and he shed his bloude for vs, that oure synnes might be forgyuen vs. All these thinges we oughte steadfastly to beleue. Wherefore they be in a great erre, whiche wyll make satisfaction for their synnes, with fasting, prayer, almes dedes, and suche lyke good workes. For althoughe we are bounde to do these good workes, yet they be not a sufficient price, raunsome or satisfaction for oure synnes, but onely the death and bloude of our Sauyoure Christ, was a sufficient and worthy sacrifice, to take away our synnes, and to obteyne for vs forgyuenes of oure offenses, as it is written in the seconde chapter of sainte John his Firste Epystle. Christ is that sacryfice that pacifyeth Gods dyspleasure, and obteyneth pardon for oure synnes, and not for our synnes onely, but also for the synnes of all the worlde.

Fourthly Christ sayeth, do this in the remembraunce of me. Here also it is oure dutye to obey the worde of Christ, and to do the thing, which he hath commaunded vs to do. Wherefore (good children) doubt not, but ther is the bodye and bloud of our Lorde, which we receaue in the Lordes supper. For he hath sayed so, and by the power of his worde hath caused it so to be. Wherefore seyng Christ saieth, do this as often as ye do it, in remembraunce of me, it is euident herby, that Christe causeth, euen at thys tyme, his bodye and bloude to be in the sacrament, after that maner and fashion, as it was at that tyme, when he made his maundy with his disciples. For elles we coulde not do that thyng, whiche his disciples dyd. But Christ hath commaunded vs, to do the selfe same thing that his disciples dyd, and to do it in the remembraunce of him, that is to saye, to receaue

his bodye and bloude, euen so as he himselfe did gyue it to his dysciples. And let not the foullyshe talke of vnbeleuers moue you, who are wont to aske this question. Howe can the pryest or minister make the bodie and bloude of Christ? To the whiche I answer, that the minister doth not this of himself. But Christ himselfe doth gyue vnto vs his fleshe and blode, as his wordes dothe euydently declare. Nether let their argumentes or reasons perswade you, whiche say, that the sacrament ought not to be receaued vnder both kyndes, but vndre one kynde only. For Christ gaue to his disciples both kindes and hath bydde vs, that we also shoulde do the same. And when he gaue the cuppe to his dysciples, he added therto this commaundement, in these expresse and plaine wordes, saying. Drinke ye al of this. Now we ought to obey God, more then men. We ought therefore to receaue the sacrament vnder both kyndes, as Christe commaunded vs. And regarde not the gageling of them that speake againste the vse of the sacramentes vnder both kyndes, sayinge. It maketh no great matier, whether ye receaue it vndre both kyndes, or one alone, and that it pertaineth not to saluation, to receiue it vnder both kindes. But what shal I dispute long in this matier. Take this for a conclusion, that it is only laudable and good, to do that thinge, whiche Christ hathe commaunded, and not to swarue from the same.

So we ought to receaue this blessed sacrament, in the
 1 Cor. xi. c. remembraunce of Christ, as saint Paule saieth, that is to saye, we ought to preache his death, vntil he come againe. For he wil suerely come againe, and iudge bothe the quicke and the deade, as ye haue lerned in your Crede. In the meane season, we ought to remembre and preach his death, that he hath redemed vs, with his death and shedying of his most precious bloude, and purchased for vs forgyuenes of oure synnes. And this we ought euer to haue in oure remembraunce, that in no wyse we forget

this his exceeding great benefyte, and that we seke not for remyssion of synnes, by any other wayes or meanes, then by fayth in Christe.

Nowe when we preache the death of the Lord, and shewe that he hathe redemed vs thereby, we ought also to call this to our remembraunce, that he dyed not for vs onely, but for all men that beleue in him. And forasmuche as Christe loued al men so entiere,ly, that he dyed for theym, we ought for Christes sake to loue our neyghbours, for whom Christe hathe dyed. For Christ sayeth. All men shall knowe by this token, that ye be ^{Joh. xiii. d.} my disciples, if one of you loue another. And this is it, ^{1 Joh. ii. a. and iii. b.} that sainte Paule sayeth. All we that be partakers of ^{1 Corin. x.} one breade, are one bodye and one breade.

As often therefore good children, as you shal come to the Lordes table (whiche ye shall vse to do, when ye shall come to further yeares of discretion) you shal seke the comforte of your consciences, and do as saint Paule saieth in these wordes. Let a man examine himselfe, and so let him eat of the breade and drynke of the cuppe. For he that eateth or drinketh vnworthely, eateth and drinketh his awne damnation, because he maketh no dyfference of the Lordes bodye. And when ye shal haue examined your selues, ye shal fynde that ye are synners, and that ye haue nede, that Christ should giue his bodye for you, and shede hys bloude for you. And this to do, is truly to examine and trye youre selues. For saint Paule saieth. Yf we wolde iudge our selues, we should not be iudged of the Lord. But when we are iudged of the Lorde, we are chasticed, that we shoulde not be dampned with the worlde. For him that doth not acknowledge his faute, God dothe iudge and chastice with dyuerse afflictions, that at the length he maye cause hym therby to confesse his fautes, and repente him, that his synnes may be forgyuen him. Ye shal also examine yourselues, whether ye be able to do, that Christ com-

maundeth, and to beleue, that Christ saith. Furthermore ye shal make an inquirie in your consciences, whether you be gladde in youre harte, to forgyue youre neyghboure his offences against you, and to loue him hartely and vnfaynedly for Christes sake. For when ye do thus, then ye worthely receaue the body and bloud of Christ. And he that so receaueth it, receaueth euerlastyng lyfe. For he doth not only, with his bodyly mouthe receaue the bodye and bloude of Christ, but he doth also beleue the wordes of Christ, wherby he is assured, that Christes bodye was gyuen to death for vs, and that his bloude was shed for vs. And he that this beleueth, eateth and drynketh the bodye and bloude of Christ spiritually. Of this Christ speaketh, when he sayeth. He that eateth my fleshe and drynketh my bloude, abydeth in me and I in him. And when we be planted in Christ, then we maye come to this holy supper as often as we wyll, that by this gostlye fode, we may dayly more and more waxe stronger in our faith, that Christ was gyuen to be the raunsome for our synnes, and that he dwelleth in vs, and we in him. For seyng that we are planted in Christ by baptisme, and are bound to grow and increase in him, and to be made like vnto him, it is not conuenient, that we shoulde only haue a waueryng opinion, that we dwell in Christ, and growe in faith and charitie, but we muste haue a sure worde and worke of God, to the whiche we may leane in all temptations, and therby be assured, that we do spiritually growe and increase in Christ. And this worde and worke of God, is set before our eyes in the Lordes supper. For seyng oure Sauioure Christe doth gyue vs his bodye to be our meat, and his bloude, to be oure drynke, and thereby doth declare, that he wil effectually dwel in vs, strengthen and preserue vs to euerlastyng lyfe, we may stedfastly beleue, that Christ doth worke in vs, and that he wil giue vs gostly strength and stedfastnes, that we lyke grene braunches maye continew

John vi.

in the vyne, and so be ful of sappe and bryng forth good fruit.

And this is the meanyng and playne vnderstandyng, of the wordes of the Lordes supper. Wherefore learne them dilygently I pray you, that when ye be asked, what is the Communion or the Lordes supper? ye maye answer. Yt is the trew body and true bloude of our Lorde Jesus Christe, whiche was ordeyned by Christ him selfe, to be eaten and dronken of vs Christen people, vnder the forme of breade and wyne. Furthermore yf any man wil aske ye, wher is this writen? ye shall answer. These be the wordes which the holy Euangelistes Mathewe, Marke, Luke, and the Apostle Paule do writ. Our Lorde Jesus Christ the same nyght that he was betrayed, toke breade, and gyuyng thanks brake it, and gaue it to his disciples, and sayd. Take, eate. This is my bodye, whiche is gyuen for you. Do this in remembraunce of me. Lykewyse he toke the cup, after he had supped, and gyuyng thanks gaue it to them, and sayed. Drynke of this all ye. This is my bloude of the new testament, which is shed for you and for manye, for the forgyuenes of synnes. Do this as often as ye dryncke, in remembraunce of me. Furthermore yf any man aske ye, what auayleth it, thus to eate and drynke? ye shall answer. These wordes do declare what profit we receaue thereby, my bodye whiche is giuen for you, my bloude which is shed for you, for the forgyuenes of synnes. By the whiche wordes Christe declareth, that by this sacrament and wordes of promyse, are gyuen to vs, remission of synnes, lyfe and saluation. For whereas forgyuenes of synne is, ther is also lyfe and saluation. Againe yf a man wil go further with you, and aske you. How can bodily eatyng and drynkyng haue so greate strength and operation? ye shall answer. To eate and to drynke, doth not worke so great thynges, but this worde and promyse of God, my bodye whiche was gyuen for you, my bloude whiche was shede for you,

for the remission of sinnes. This worde of God is added to the outwarde sygnes, as the chiefe thing in this sacramente. He that beleueth these wordes, he hath that thing, whiche the wordes do promyse, that is to saye, forgyuenes of his synnes.

Besydes this, yf a man aske of you, who be they, that do worthely receaue this sacrament? ye shal answer. That fastyng, abstinence and suche other lyke, do pertyne and are profitable for an outward discipline or chastisement of the bodye. But he receaueth the sacrament worthely, that hath faith to beleue these wordes. My bodye whiche was gyuen for you, my bloude whiche was shed for you, for the remission of synnes. But he that beleueth not these wordes, or doubteth of them, he receaueth the Lordes supper vnworthely. For this worde, gyuen for you, doth require a faithful and beleuyng harte.

So good children, ye haue the trew vnderstanding of the wordes of Christe, and the trew vse of the holy supper of the Lorde. Learne all these lessons diligently (I pray you) that ye also in tyme to come, maye worthely receaue this sacrament, and from daye to daye sticke and cleaue more stedfastlye to the wordes of our Lord Jesus Christ, and so continewyng in Christ, may bryng forth good fruyt. And yf you do so, then youre heauenly Father wil purge and prune you (as the husbände man dothe the braunches of his vyne) that ye may dayly floryshe more and more, and bring forth fruit more plenteouslye, that God may be glorified by you, and your fruyt maye abyde continually. And so at the length, ye shall receaue lyfe and euerlastyng saluation and glorye, with our Sauour Jesus Christe, the whiche God graunt vs all. Amen.

FINIS.

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Suffer the chyl dren, and forb yd

Mat. xix. b. Mar. x. b. Luk. xliii.



theim not to come vnto me, for of

suche is the kingdom of heauen.

¶ Imprinted at London in S.
 Vhones strete by Nicolas Wyl.
 for Walter Lynne, dwelling
 on Somers hape by Wyl-
 lynes gate.

*Cum priuilegio ad imprimen-
 dum solum.*

FAUTES

FAUTES ESCAPED IN PRYNTYNG.

- P. 2. l. 25. *for maiestrates read magistrates*
 12. l. 23. *for aduoyde read auoid*
 31. l. 19. *after bretherne add, Wherfore you shall nowe learne*
 31. l. 26. *read certen men, as kinges*
 35. l. 23. *read pestilence*
 37. l. 12. *for confesse read confesseth*
 41. l. 18. *read hym. For*
 43. l. 20. *for in povertie read with pouertie*
 44. l. 25. *dele it*
 47. l. antepenult. *read hereafter. Besides*
 49. l. 25. *for useth read useth*
 50. l. 14. *read now of a glod of earth*
 51. l. 25. *read (then the whiche*
 52. l. 23. *read officers. For*
 56. l. 10. *read that he lyeth*
 — l. 23. *read or hath pitie of theim.*
 57. l. 3. *read thense. So many*
 58. l. 21. 22. *read dyd. For*
 60. l. 1. *for must read shall*
 — l. 3. *for count read commit*
 63. l. 23. *read tranquillitie*
 66. l. 5. *read did halow it*
 67. l. ult. *read continently. And*
 74. l. 10. *read And rulers of cities be theues when they suffer*
 90. l. 1. *read lust. Wherefore*
 91. l. 4. *read them. Nor*
 — l. 13. *read degree. For*
 93. l. 7. *dele or*
 102. l. 4. *dele other*
 106. l. 28. *read seruice. Let*
 107. l. 20. *dele is*
 116. l. 5. *from bottom, for we muste studye read muste studye*
 125. l. 18. *for happoint read appoint*
 133. l. 12. *dele now*
 134. l. 8. *for Fathers read Father*
 137. l. 7. *from bottom for ydoltarie read ydolatry*
 — l. ult. *for other, read other*
 138. l. 22. *dele the ? and place it at the end of the paragraph*
 139. l. 1. *read is not halowed*
 141. l. 1. *read doth heare us*
 144. l. 7. *read to the Romaynes*
 — l. 22. *dele the*
 153. l. 4. *read desireth*

FAUTES ESCAPED IN PRYNTING.

- 160. l. 6. from bottom, *read* he also requireth the same for us, for no man
ought to pray for himself alone
- 161. l. 13. *dele* you
- 164. l. 17. *read* neighbore. Wherefore
- 165. l. 5. *dele* Christe here in
- 174. l. 13. from bottom, *for* deserne *read* discern
- 181. l. antepenult. *read* whereby
- 184. l. 1. *read* and is one of Christes members, whiche he is assured of
by baptisme.
- 185. l. 7. from bottom, *read* purpose,
- 187. l. 18. 19. *dele* passion
- 199. l. 21. *read* affection
- 200. l. 10. *read* For to the man
- 205. l. 12. *for* flouriche *read* floryshe
- 210. l. 19. *for* sacramentes *read* sacramente

-
- 31. l. 27. place a comma after *goddes*
 - 41. l. 18. receane
 - l. 29. gester
 - 49. l. 17. fence Hereby
 - 69. l. 35. disobebient
 - 71. l. 10. sce
 - 84. l. 29 neighbours
 - 89. l. 33. period omitted after the word *attain*
 - 103. l. 27, which, giueth
 - 107. l. 34. hym, Thus
 - 116. l. 10. placed, hym
 - 178. l. 25. to some
 - 184. l. 30. of spring
 - 187. l. 30. consicence
 - 193. l. 8. expcept
 - l. 12. insturcte
 - 195. l. 25. you shall, knowe
 - 203. l. 16. thin
 - 206. l. 3. communion

CATECHISMUS

PRO

PUERIS ET JUVENTUTE,

IN ECCLESIIIS ET DITIONE

ILLUSTRISS. PRINCIPUM,

MARCHIONUM BRANDEBORGENSIIUM,

ET

INCLYTI SENATUS NORIMBERGENSIS,

BREVITER CONSCRIPTUS,

ET GERMANICO LATINE REDDITUS,

PER

JUSTUM JONAM.

ADDITA

EPISTOLA DE LAUDE DECALOGI.

B

ERUDITIS ET PIIS ADOLESCENTIBUS,
JOHANNI ET PETRO GENGEBACHIS FRATRIBUS,
HONESTI ET OPTIMI VIRI,
D. PETRI GENGEBACH FILIIS,
JUSTUS JONAS.

GRATIA et pax Dei in Christo. Cum rogatus essem a quibusdam amicis, ut hunc Catechismum, in ditione illustrissimorum principum, Marchionum Brandeborgensium, et Senatus Norimbergensis, ad usum Ecclesiarum scriptum, qui de tota religione, et rebus maximis, mira simplicitate et brevitate, apud pueros disserit, redderem Latine, ut aliis quoque Ecclesiis, apud externas nationes, quæ Germanice non intelligunt, fructum afferat hæc ministrorum in principum Brandeborgensium, et Ecclesia Norimbergensi, diligentia, venit mihi in mentem, inter scribendum, multos sermones admodum virulentos adversariorum, qui nunc (incitante Diabolo iracundiam hominum adversus Evangelium) plurimi sparguntur, et querelam scandalorum, qua mendaciter doctrinam sanam traducunt quidam malevoli, reprimi et extinguere posse, si omnibus in universum scandalis, quæ ab Evangelicis data, clamitant Papistæ, hic unus opponatur fructus (ut interim de infinitis aliis sileamus) quod jam nostro tempore, juventus et prima ætas, passim recte instituitur et eruditur, de capitibus et tota summa doctrinæ Christianæ. Sicut extat patris nostri D. doctoris, Mart. Luth. Catechismus eruditissimus et sanctissimus, cujus exemplum alii imitantur. Ut enim maxime disrumpantur odio et ira adversarii, inficiari non possunt, tantas fuisse superioris temporis tenebras, tantum diluvium scandalorum

nocentissimorum, contra doctrinam fidei, contra Christum, partim oscitantia episcoporum, partim odio acerbo eorundem, adversus veritatem Dei, inundasse in Ecclesiam, ut inter tot chiliadas monachorum, canonicorum et sacrificulorum, adeoque inter tot milia hominum, qui Christianos se profitebantur, raro unus inventus sit, qui nosset decem Præcepta, multo pauciores qui enarrare aut intelligere possent. Hinc de peccatis contra fidem et timorem, contra primum præceptum Decalogi (quæ potissimum corripunt prophetæ) prorsus nulla, aut rara fiebat mentio in contionibus. Nemo inquam negare potest, quod inter tot authores, qui commentariorum fluvios et maria scripserunt, in magistrum sententiarum, inter tot summularios et canonistas, non unus fuerit, qui de poenitentia disserens, intelligere se aliquatenus significaret symbolum, aut uno verbulo, una syllaba mentionem fecisset articuli remissionis peccatorum. Quiritentur ergo nunc sane papistæ, scandala a nostris excitata, castos non vivere eos, qui serviunt altari, sed maritos fieri; violari dignitatem sacerdotum; aboleri discrimina ordinum, cum laicis datur utraque species sacramenti; antiquari vitam monachorum, qui soli, in alto ocio segregati a mundo, servierint Deo; interire disciplinam ecclesiasticam, non esse reverentiam mitris, infulis et galeris; ritus et ceremonias utiles Ecclesiæ, non solum ad pedagogiam juventutis, sed et ad coercendam ferociam vulgi inventas, temere abrogari. Quæ omnia scandala (ut ipsi vocant) partim conficta sunt, et non scandala, sed abrogationes abusus impii, et idolatricorum cultuum, quos abolevit verbum Dei. Partim ejuscemodi sunt, quæ stante pura doctrina, facile corrigi et sanari possunt. At cum humanis doctrinis prorsus oppressum jaceret et deletum evangelium salutis, cum fabula anilis de dracone S. Georgii, cum illud commentum, de S. Christophero, notius esset in Ecclesia, quam Decalogus; cum vanissima somnia monachorum de rosariis, de ligneis grans Fran-

ciscanorum, in contionibus frequentiora et usitatoria essent, quam Symbolum et oratio Dominica, an tunc prorsus nihil scandalorum fuit in Ecclesia? an tunc extra omnem culpam fuerunt tam supine stertentes episcopi? Si ipsi volunt oblivisci (tametsi conscientia eos reos agat haud dubie) tyrannidis suæ, plusquam Pharaonicæ, nos fornicis, servitutis et laterum Ægypti non obliviscamur, et jam memores adhuc miseræ prioris, gratias agamus Deo pro ineffabili dono revelatæ veritatis. Et præclaræ sanctitati ac sapientiæ eorum, quæ tota sita est in regulis monachorum, in oneribus illis humanarum traditionum, in tot cultibus palam idolatricis, opponamus nostram puerilem doctrinam hujus Catechismi.

Glorientur sane ipsi, se magno sono docuisse, nescio quas sanctitates, bona opera, et magnifice splendidas ceremonias: nos præ illis magnis sanctis, infirmi et infantes, gaudeamus cognita doctrina Decalogi, Symboli, orationis Dominicæ, ditatos nos esse omni sapientia, omni scientia, omni dono, sic, ut nihil nobis desit, nos ibi cognovisse, et cognoscere quotidie magis sapientiam Dei, in mysterio absconditam, quam nemo illorum hypocritarum cognovit; si enim cognovissent Dominum gloriæ Christum, non tam acerbe persequerentur, et evangelium gratiæ non conspuerent. Discamus nos tres illas partes Catechismi, rudimenta quidem esse puerorum, sed ejusmodi rudimenta, quæ simul prophetarum et apostolorum, spiritualium et perfectissimorum, sint summa sapientia. Testatur Scriptura sancta, decem Præcepta, magna ostensione majestatis, in monte Synai data esse, ut Exod. xix. et xx. describitur. Non monachus aliquis hanc formam religionis, aut colendi Dei somniavit, aut cum fraterculo consusuravit in angulo, sed ipse Deus, Dominus creaturarum omnium, magnifica quadam ostensione majestatis, populo suo (quasi semel orbi terrarum, et universo generi humano, ostendens se solum esse verum Deum et Dominum) has leges ministerio cœlestium spirituum promul-

gavit. Omnia ergo, quæ ad veram religionem, verum cultum Dei pertinent, omnia quæ de politicis et æconomicis rebus, bona et salutaria doceri, disci, cogitari, aut omnino humana mente percipi possunt, sic comprehensa sunt breviter in his duabus tabulis Decalogi, ut piis animis non obscurum sit, infinitæ cujusdam et divinæ sapientiæ vere cœleste poema ac opus esse has duas Mose tabulas. Et licet per ministerium angelorum populo Dei exhibita sunt, tamen si consyderemus, quanta brevitate author hic magnus et mirificus cœlum simul et terram, se Creatorem et creaturas, spiritualia et corporalia, imperscrutabilem illam abyssum operum divinorum, inde ab initio usque ad finem, hujus sæculi et futuri, complexus sit, tum res ipsa clamat, hanc doctrinam Decalogi, qua veritas et voluntas Dei revelatur, præstantius quiddam esse, quam ut ab ullo angelo, homine, aut creatura inveniri aut edi possit. Nam et ipsi cœlestes principatus ac potestates et angeli, qui vident faciem Dei, primi illius præcepti, *Ego Deus tuus*, se servos adhuc, discipulos, et infantiles scholasticos agnoscunt. Cum author ergo legis hujus et tabularum sit ipse Creator, ipse Deus, quæ quo ad nos quidem sunt lapideæ, sed quod ad Deum attinet, cœlestes, spirituales, angelicæ, igneæ, sicut Paulus inquit, *Lex spiritualis est*, non dubitemus pondera verborum esse maxima. Et quamvis proprium legis officium non sit, prædicare gratiam et remissionem peccati, tamen in ipso primo præcepto, *faciens misericordiam in milibus*, quædam semina inclusa continentur Evangelii.

Nemo inficiari potest, de benedictione in semine illo sancto, et de gratia in futuro Christo, prophetas prædicasse; at eosdem (ut videmus in omnibus eorum contionibus) copiosos et diligentissimos esse interpretes Decalogi, et primi præcepti, ex illo suas conciones, non aliter atque ex fonte hausisse. Fatemur apostolos missos esse ad prædicandam gratiam; at eosdem videmus, ut Rom.

xiii. et Ephes. vi. apparet, exponere quartum præceptum, et in tradendo Catechismo, enarrando Decalogo, de dilectione conjugum, de obedientia servorum, de ejiciendis ex Ecclesia validis mendicantibus, &c. multos esse. Sciamus ergo officium esse docentis sacra, ut Decalogi quoque dignitatem ornet atque amplificet. Et omnis creatura (clara voce hoc pronuncio) adeoque angelus e coelo, anathema sit, qui legem, verba, vocem, mandata Majestatis divinæ, in cœtu et ecclesia proponi prohibeat. De Decalogo breviter hactenus.

Deinde in Symbolo Apostolico, hoc totum, quod apostoli, tum viva voce docuerunt, tum ad Ecclesias scriptum reliquerunt, breviter proponitur. Quanta n. gravitate originem rerum et creationem (quam nulla humana ratio, nulla philosophia satis assequitur) describit? Quanta vi et energia æternæ consolationis, redemptionem illam e regno Diaboli et mortis, per sanguinem Filii Dei, piis animis demonstrat? Quam graviter de sanctificatione, de communione sanctorum, de vera Ecclesia disserit? Postremo, oratio Dominica, nonne angelica et cœlestis forma est invocandi Patrem cœlestem, brevissimis verbis res primæ et secundæ tabulæ complectens, omnes necessitates corporis et animæ, omnia in quibus salus Ecclesiæ et reip. consistit, mira brevitate continens? Psalmi Davidici (nemo doctus aut pius inficiabitur) mera miracula sunt, et inimitabiles contiones, inimitabilia carmina omnibus posterioribus prophetis; et haud scio, an ullus post Davidem sub sole vixerit, qui ejuscemodi pari spiritu condere possit. Et tamen oratio Dominica, sive rerum pondus, sive verborum delectum, sive ardorem vitamque affectuum expendas, tanto luculentior atque præstantior est, quanto Dominus ille prophetarum, quovis propheta, quovis sancto major est, quanto Filius ille Davidis, et ipso Davide, et tota radice Isai excellentior. Quæ si non extaret sic omnibus exprompta, forsitan optaremus maria et terras peragrarè, ad quærendam formam orandi, qua usus

esset ipse Filius Dei vivi Jesus Christus in terris, qua usi essent apostoli. Quid vero nunc requirimus amplius? Filius dilectus docet et jubet te, suo ore, sua voce (ad quam angeli cœlestes in Spiritu sancto exultant) Majestatem illam æternam vocare Patrem. Ut ergo hanc doctrinam Christianæ cognitionis et catechismi, vobis quam commendatissimam redderem, hanc meam translationem Latinam, non elaboratam quidem, sed tamen bona fide redditam, vobis nominatim inscribere volui. Et cum sciam, Petrum Gengebachum parentem vestrum, pietatis, eruditorum et eruditionis esse amantissimum ac studiosissimum, optarim vos domestico exemplo, hac vestra tenera ætate, ad amorem sanæ doctrinæ et religionis, provocari atque accendi.

Audio et patrem vestrum, simul et matrem honestissimam matronam, et vos quoque, in gravi luctu jam esse propter mortem Susannæ, elegantissimæ puellæ, sororis vestræ, filiæ unicæ, quæ hunc Catechismum, tanquam digitos suos norat; et sic chara filiola Patri cœlesti fuit, ut his asperrimis et periculosis temporibus erepta sit ex hac vita caduca, varie turbulenta, tristi, incerta et mortali. Atque eo permotus sum magis ad scribendum vobis ejusmodi aliquid, ubi per lectionem sacram, erigere vos atque recreare, contra tristitiam et merorem animi possetis. Cum enim Susanna, sororcula suavissima vestra, cognito hoc Catechismo, in cognitione Evangelii et Christi (de quo unice gaudendum) excesserit e vivis, de puella, quæ jam non est vestra amplius, sed Dei, sed Christi, firma fide, Christi quoque vocem audite, *Non est mortua puella, sed dormit.* Cum autem revelatus e cœlo fuerit Christus vita nostra, tum et Susannam, rursus in vita æterna glorificatam videbimus et immortalem. Bene et fœliciter in Domino Valete.

Datae Vitebergæ, 11. Februarii, anno Domini 1539.

1

PRÆFATIO.

HIC Catechismus non est scriptus pro pastoribus aut concionatoribus: scimus enim plerosque ex eis sic esse eruditos in literis sacris, per Dei gratiam, ut hanc sanam doctrinam, ipsi mediocriter, et utilitate quadam tradere possint. Sed propter pueros, et imbecillem ætatem, ita necessitate exigente, ita editus et conscriptus est. Experientia enim quotidiana docet, pædagogis et eis, qui pueros instituunt, prudentia quadam utendum esse, ne copia nimia aut turba rerum eos adobruant; et ut hoc ipsum, quod pueris proponitur, crebro et sæpe eis inculcetur, adeoque eisdem pene verbis. Quando enim imbecillis illis, et pueris, nunc hoc, nunc illud proponitur, et nunc his, nunc aliis verbis, tum parum aut nihil discunt, nihil retinent in memoria, et quodam tedio concepto, tantum redduntur remissiores et segniores quam ante fuerunt.

Cum ergo cogitaremus, singulos pastores non facile suscepturos in se hoc onus, ut ita Catechismum quasi breviori methodo traderent, ut una, eadem forma proponeretur pueris, nec satis commodum esset, singulos hoc labore gravare; deinde ut uno loco ratio hæc rudimenta tradendi Christianismi servaretur sicut alio, ad præcavenda varia scandala, tum his hoc labore inservire volumus, ut pueri principia, et prima doctrinæ Christianæ elementa, eo planius percipere et intelligere possent. Nam ubi hanc Catechismi doctrinam tenera ætate imbiberint, non solum contiones sacras et alias doctrinas facilius intelligent, sed etiam in viros bonos, sapientes, religionis et pietatis amantes, et ad omnia genera vitæ et ordinum, ad functiones quasvis in ecclesia et rep. apti-

ores evadent. Et ad rem tantam curandam, profecto parentes, pastores, concionatores, et omnes Christiani magistratus, toto animo, summoque studio incumbere debent, quorum conatibus aspiret precor Christus. Amen.

CATECHISMUS

DE

DECEM PRÆCEPTIS.

GENERALE EXORDIUM AD OMNES CONTIONES,

Gratia, pax et misericordia, a Deo Patre, et unigenito Filio ejus, Jesu Christo, Domino nostro. Amen. Ut cum fructu nos docere et discere possimus verbum Dei, orate, et dicite, Pater noster.

GENERALE EXORDIUM, POST ORATIONEM, AD OMNES CONTIONES DE DECEM PRÆCEPTIS.

PROPHETA David, optimi pueri, quasi quidam publicus pædagogus in cætu piorum, Psal. xxxiv. sic concionatur, Venite, inquit, filii, audite me, timorem Domini docebo vos. Quis est homo, qui vult vitam, optat dies videre bonos? Prohibe linguam tuam a malo, labia tua ne loquantur dolum. Desine a malo et fac bonum, quære pacem, et sectare eam, &c.

Nunc scio, filioli, neminem ex vobis esse, qui non omnibus votis expetat dies videre bonos, vitam agere honestam et tranquillam. Ergo parete prophetæ Davidi, et ætate prima ac tenera, omni studio discite timorem Domini. Nam quicquid a teneris unguiculis, ut dicitur, non discimus, longe difficiliter percipimus adulti.

Discite ergo, filioli, omni studio timorem Domini, tum evadetis in viros excellentes, et vitam agetis piam, et dies videbitis bonos. Beata enim et bona ac tranquilla vita,

neque potentia, neque opibus ullis comparatur, sed discendo timorem Domini. Qui autem timet Creatorem suum, tanquam omnipotentem Deum et Dominum, pios misericorditer juvantem, malos horribiliter punientem, hic diligenter cavebit, ne contra voluntatem Dei faciat, sed mandata ejus custodiat, quantum omnino fieri potest. Et ejuscemodi pii pueri evadunt in viros eruditos et prudentes, qui et aliis prodesse possint et reipub. sicut David alibi inquit, Initium sapientiæ timor Domini.

Si ergo timetis Deum, et studere pietati vultis, tunc diligenter addiscite decem Præcepta, quæ Deus ipse per Moſen e cœlo dedit, et in his docuit, quid sibi placeat, aut displiceat, quid rectum sit, aut secus, tum vere habetis initium sapientiæ. Cogitate autem accurate, filioli, an ne hæc ingens sapientia sit, quando pueri inde a teneris addiscunt, quid rectum, parumve rectum coram Deo, quid sequendum, fugiendumve sit? Profecto sapientia est, quam multi adulti non tenent. Nunc discitur hæc Dei sapientia in decem Præceptis, et tamen initium est sapientiæ solum. Et hæc quidem adhuc est doctrina legis.

Cum autem traditur doctrina fidei in Christo, discitur adhuc major et sublimior sapientia, quam impii aut increduli neque intelligunt, neque assequuntur, sed Deus tantum e cœlo dat eam iis, qui timent ipsum, et sancto verbo ejus credunt. Ideo diligenter jam discite initium sapientiæ, id est sancta decem Dei Præcepta, et eadem ita attente audite, ut ediscatis, ut domi recitare possitis.

Sequuntur decem Præcepta, quomodo illa pueris recitanda sint, ut ediscant.

Hæc sunt sancta decem Præcepta Domini Dei nostri.

Primum.

Ego sum Dominus Deus tuus, non habebis deos alienos coram me.

Secundum.

Non assumes nomen Domini Dei tui in vanum, neque enim erit innocens Domino, qui assumpserit nomen ejus in vanum.

Tertium.

Memento ut diem sabbatum sanctifices.

Quartum.

Honora patrem tuum et matrem tuam, ut sis longævus in terra, quam Dominus Deus daturus est tibi.

Quintum.

Non occides.

Sextum.

Non mechaberis.

Septimum.

Non furaberis.

Octavum.

Non dices adversus proximum tuum falsum testimonium.

Nonum.

Non concupisces domum proximi tui.

Decimum.

Non concupisces uxorem proximi tui, non servum, non ancillam, non bovem, non asinum, nec omnia quæ illius sunt.

Hæc nunc sunt, optimi pueri, sancta decem Præcepta Domini Dei, in quibus voluntatem suam aperuit, et quid rectum et pium sit, quid facere illius mandato, quid omittere debeamus docuit. Hæc quidem summa diligentia discetis, ut non solum ea recitare, sed intelligere possitis, quid Dominus Deus in his mandatis a nobis exigit et postulet, quid sibi velint hæc præcepta, ut interrogati, apte possitis respondere, et ut olim vestros liberos, etiam ad timorem Dei, eundem in modum erudire possitis. Pudendum est enim et turpe Christiano, coram Deo et hominibus, si ignoret quæ sint mandata Dei, quæ sit doc-

trina ad Christianos pertinens, cum quilibet Christianus obligatus sit, ut doctrinam suam confiteatur, cum res postularit, et ut liberos suos et posteros in eisdem educare studeat.

Quicquid hactenus hic scriptum est, hoc singulis contionibus, quæ de decem Præceptis fient, præmitti debet; postea contiones 1. 2. 3. contio suo ordine, etc.

PRIMA CONTIO.

Non habebis Deos alienos coram me.



ENARRATIO PRIMI PRÆCEPTI.

UT Decalogum præceptorum Dei (filioli) probe intelligere possitis, initio sciendum est, quod Deus decem Præcepta Mose dedit in duabus lapideis tabulis; ideo et duas partes continent. In altera tabularum scripta fuerunt tria præcepta, pertinentia ad Deum, quæ docent quomodo nos erga Deum, cum animo et corde, tum etiam verbis et factis gerere debeamus. In altera tabularum

scripta sunt septem præcepta, quæ pertinent ad hominem, seu proximum nostrum, et docent quomodo nos erga magistratum, erga conjuges nostras, omnes homines gerere debeamus, ne simus inobedientes, ne cuiquam injuriam inferamus, ne cuiquam noceamus, non vitæ cujusquam insidiamur, non alienas uxores violemus, breviter, ut neque honorem neque bona proximi ledamus.

Nunc videamus primum præceptum, et enarrationem ejus.

Ego sum Dominus Deus tuus, non habebis deos alienos coram me.

Hoc præceptum (filioli) docet, quomodo corda nostra affecta esse debeant erga Deum, nempe ut Deum et Dominum illum, qui condidit cælum et terram, et omnia quæ in eis sunt, ex corde solum pro vero Deo agnoscamus. Nempe ut timeamus eum, tanquam Deum vivum et verum, quia ipse certo punit impios, et vera fide ad hæreamus illi, quia verax est et fidelis, non fallens in omnibus, quæ dixit aut promisit. Ut etiam ex toto corde eum diligamus. Nam vitam, halitum, sanitatem, omnia dona, bona corporalia, spiritualia habemus ex ipso, neque ullum minimum ex nostris meritis habemus, sed omnia ineffabili bonitate effundit in nos gratuito: misericordia ejus est infinita.

E contra nullam creaturam, neque in cælo, neque in terra, in cordibus nostris pro Deo habere debemus, id est nullam creaturam, neque in cælo, neque in terra, ita metuere debemus, neque ulli creaturæ sic debemus confidere, multo minus ullam creaturam tam vehementer diligere debemus, quam Deum Dominum nostrum. Nam si ullam creaturam, in cælo aut terra, ita timuerimus, et in ea confisi fuerimus, aut eam ita dilexerimus, tum jam habemus eam pro Deo, fecimusque ex ea idolum, id quod ingens, abominabile et horribile peccatum est, contra primam tabulam, contra primum et summum præceptum

Dei, quod Dominus ille Deus vivus et verus impunitum non relinquet. Nam ipse dicit, Ego sum DOMINUS, titulus meus, et nomen meum est DOMINUS, meam gloriam non dabo alteri; id est, ipse non vult pati, ut aliud quicquam pro Deo habeatur, aut ut ulli divinus honos exhibeatur, corde, affectu, verbis aut factis, præterquam sibi.

Nunc possetis cogitare, filioli, Quomodo possumus alios deos habere coram Domino? tamen tantum unus est Deus, unus Dominus, qui condidit cælum et terram. Respondeo: Profecto non est alius Deus, præterquam unus ille Dominus: hoc firma fide apprehendite, filioli, hoc nihil hæsitantes credite, huic adhærete. Sed nihilo-secius tamen, imprudentes, increduli et impii, aliquid habent pro Deo, quod per se non est Deus, neque ullo modo esse potest, etiam si illum suum errorem, nec intelligere ipsi, nec agnoscere possunt. Quemadmodum enim sæpe aliquem hominem, pro bono, aut pro divite, pro nobili habemus, in quo fallimur, qui tamen neque bonus, dives, neque nobilis est, ita sæpe aliquid pro Deo perhorrescimus et timemus, quod tamen non est Deus.

Primum, quando homo creaturam aliquam, vel aliquid aliud, quam Dominum Deum metuit et perhorrescit, et cogitat, si hoc mihi eripitur, si ille vir potens mihi ceperit indignari, si illud periculum non evasero, tunc perii funditus, tum non habeo quo confugiam, quo tunc me vertam? quis me servabit, &c.? Si de ulla creatura sic cogites, certe in corde habes eam pro Deo, etiam si ore non voces eam Deum, etiamsi tam alte abstrusus lateat ille affectus, ut ipse vix sentias vel intelligas. Verum hæc trepidatio longe debet abesse a nobis. Sed fide adherentibus firmiter Deo vivo et vero, sic cogitandum est nobis, ut maxime mundi potentes hæc vel alia mihi adversentur, etiam si urgeant me hæc vel illa pericula, etiam si præsentem intentent omnia mortem, tamen ideo non desperabo, ideo non me onerabo peccatis: tamen creatura

illa est in manu Dei veri, et ipsa non est Deus: tamen ne unus quidem capillus in capite eripi mihi potest, sine voluntate illius, qui unus et solus, vivus et verus Deus est: ille est etiam Creator, Dominus et Deus meus, et illum metuum, plus quam ullius potentiam, callida hostium consilia, opes, plusquam ullam creaturam. Si aliquid mihi ferendum est, aut patiendum propter justiciam, aut si aliquid perpetiendum est mihi innocenti, facile ipse me eripiet, adeoque custodiet, ne quicquam veniat periculi.

Secundo, quando in aliis rebus, quam in Deo, toto animo confidunt homines, et in hunc modum cogitant, Utinam has opes haberem, utinam amicitiam et favorem hujus hominis; tum dives, fœlix, beatus essem, tum ad omnes vitæ casus munitus essem, &c. Scias quod has opes, has creaturas habent pro Deo, etiam si ore non dicant, etiam si hic affectus, pene nobis ipsis insciis, occultissime in corde inclusus lateat. Sed hoc quoque longe absit a piis. Verum cordi pio sic cogitandum, Ut maxime abundem amicis, abundem opibus, voluptatibus circumfluam et gloria, omnibusque, quæ homo expetere possit, tamen ideo non veram salutem habeo. Hæ creaturæ enim non sunt Deus, non salvare possunt, neque a potestate Diaboli, aut ira Dei liberare, sed Dominus solus est Deus: si illum offendero, potest facile amicis privare, exuere opibus, aut alias efficere, ut hæc omnia mihi afferant exitium: ergo ipse solus timendus, et illo solo ex toto corde confidendum.

Tertio, quando homo, alicui rei extra Deum, tam ex animo afficitur, ut propter eam omnia libentissime, summa voluntate faciat et paciatur, quæcunque facienda sint aut ferenda, sive placeat Deo sive displiceat, tum certo habet eam rem pro Deo etiam si ore non dicat. Sed et hoc longe absit a piis. Verum piis animis ita cogitandum est, Quid propter illam rem offenderem Deum? Tamen hoc lucrum, hic honos, &c. non est Deus; tamen creaturæ sunt et non Creator; tamen nec salvare possunt, neque ab

ulla calamitate, neque a morte liberare: quare ex corde solum Deum meum diligam, illum solum respiciam, huic soli obediam.

Hic nunc videtis, filioli, quomodo his tribus modis, metuendo, confidendo, diligendo, creaturam aliquam facile habemus pro Deo, et pro idolo colimus, quæ revera non est Deus. Hoc autem ingens, abominabile et horrendum peccatum est, contra primum præceptum Dei, et latet hoc peccatum in animis hominum occultissime. His horrendis peccatis, contra primam tabulam Decalogi, mundus est plenus, et hypocritæ, ac falsi sancti passim in mundo. Ab his inde a teneris cavebitis summo studio. Sed ut hæc eo melius intelligatis, aliqua exempla proponam vobis.

Aliqui homines adeo exhorrescunt aspectus syderum et cœli, cum ipsi sic judicant, aut ab aliis audiunt, signa aut stellas minari calamitates publicas, &c. ut omni fiducia et spe abjecta in Deo, in summa trepidatione paveant, et adeo abjiciunt animum, ut nesciant quo se vertant. Alii putant cum sol, luna, aliusve planeta, in hoc aut illo signo est, non esse hoc aut illud incipiendum, esse id inauspicatum, et tristioris ominis, neque quicquam tunc novi incipiunt, quia credunt, non habiturum fœlicem successum aut eventum; et multæ ejuscemodi idolatriæ sunt inter homines. Hi omnes signa et stellas in cœlo habent pro diis, sicut olim ethnici et gentes, sed propheta Hieremias cap. x. hoc prohibet et dicit, A signis cœli nolite metuere, quæ timent gentes, quia dii gentium vani sunt.

Præterea et multi adeo metuunt tyrannos, quod metu ipsorum verbum et veritatem Dei non confitentur, sed eam abnegant. Hi tyrannos et potentes mundi habent pro diis, putant enim si illi faveant, tum se per omnia salvos esse; sed David propheta Psal. cxlvi. monet diversum, Nolite confidere in principibus, in filiis hominum, in quibus non est salus, &c.

Quidam etiam homines, toti confidunt in opibus et pecunia, et putant bene nummatis deesse aut defuturum nihil. Ideo per omnia dedunt se avariciæ, et studio congerendarum opum, student questui, corradunt omnia, per fas nefas, undecunque possunt. Ejuscemodi homines, pecuniam et nummos colunt pro Deo. Sed Paulus Coloss. iii. inquit, Deponentes avariciam, quæ est idolorum servitus.

Quidam tota fiducia nituntur suis propriis operibus, et putant se sic liberari posse a peccatis, reconciliari, justificari coram Deo, et salvari. Hi sua merita et opera habent loco Dei, hæc est summa idololatria sub sole, et abnegatio fidei in Christum, sicut postea de fide pulchre Job xxxi. audietis et discetis.

Quidam adeo serviunt suo ventri, ut crapulæ, ebrietati dediti, toti in voluptatibus versentur, adeo ut præ illis Deum contemnant, et obliviscantur. Ejuscemodi homines ventrem pro Deo habent. Sicut Paulus de illis dicit, Qui cauponantes verbum Dei, perverse docent, quorum Philip. i. deus (inquit) venter est, et gloria eorum erit in confusionem.

Ex his nunc exemplis, pulchre intelligere potestis, quomodo timendo, confidendo, vehementer diligendo, ex creatura Deum facimus, quæ tamen revera non est Deus, id quod diligenter cavendum.

Sed adhuc unus abusus est, quo ex vero et vivo Deo idolum facimus, quando de Deo et Dei voluntate, in animo nostro aliam idæam, aliamque imaginem concipimus, quam revera est; aut aliter de Deo sentimus, aut judicamus, quam ipse per suum verbum mandavit et præcepit. Ut quando credimus, aut opinamur, Deum delectari magis Franciscano cucullo, cingulo et fune cannabino, quam alia veste decenti et honesta; aut quod cultibus illis electiciis, quos ipse neque mandavit, neque precepit, delectetur. Ejusmodi cogitatio, et erronea opinio, facit ex vero Deo idolum, et est etiam horrendum et grave pecca-

tum, contra primum et summum præceptum, de quo quidem in aliis contionibus audietis plura.

Ideo filioli cavete ab ejusmodi abominationibus, ut non alienum Deum, aut idolum, in cordibus vestris vobis fingatis; sed sinite Dominum esse Deum vestrum; nam et admodum clementer, et paterne offert se, ut sit Deus vester. Ideo ad quemlibet dicit, Ego sum Dominus Deus tuus, id est, Ego sum Dominus et Pater vester, et admodum libens sum vester Deus tantum. Si Dominus, ubi timor meus? tantum timete me ut Dominum, obedite mihi, confidite ex corde mihi, implorate, invocate me, filioli diligite me ut Patrem.

Nos quidem supplicare omnibus ardentissimis affectibus et votis deberemus, ut dignaretur noster esse Deus. Nunc tanta, tam profusa et infinita est bonitas, ut ipse nos præveniat, antequam petamus, seque offerat et dicat, Ecce ego sum Dominus Deus tuus, tantum agnosce me pro Deo. Quando autem dicit, Ego sum Deus tuus, perinde est ac si dicat, Omne genus beneficii effundam in te, quicquid necessitatis te premit, hoc defer ad me, quacunque usquam re indiges, hanc petas a me, non longe abssum; Deus tuus sum, in omnibus presens adero, in omnibus juvabo.

Et hoc quidem filioli, accurate perdiscite, et animis infixum tenete, tum Deum diligetis, et ex animo confidetis ei. Nam hæc est sententia hujus primi præcepti, ut Dominum Deum super omnia timeamus et diligamus, eique fidamus. Ergo filioli diligenter discite hoc, et quando interrogamini, Quomodo intelligitis hoc primum præceptum? tum respondebitis, Hic præcipitur, ut Deum ex toto corde timeamus, diligamus, et illi confidamus.

EPILOGUS.

Ita habetis optimi pueri, veram, germanam, et simplicem sententiam, in genere, primi, secundi, aut tertii præcepti (quodcunque tunc pro tempore explicabitur) hanc

discite, diligenter ruminare, et in timore Domini ambulate, ut hæc mandata non transgrediamini. Quicquid enim ipse præcipit, hoc est rectum, justum, bonum et sanctum. Quicquid autem prohibet, hoc est injustum, peccatum, et abominatio. Ipse (ut Deus) postulat, ut mandata illius custodiamus et non contemnamus. Nam *Exod. xx.* ipse dicit, Ego sum Dominus Deus tuus, fortis zelotes, visitans iniquitatem patrum in filios, in tertiam et quartam generationem, his qui oderunt me, et faciens misericordiam in milia, his qui diligunt me et custodiunt præcepta mea. Hoc est, Deus cominatur punire omnes, qui hæc mandata transgrediuntur: ideo exhorrescere debemus illius iram, et non peccare contra hæc mandata. Promittit autem gratiam et benedictionem omnibus, qui hæc mandata servant. Ideo debemus eum diligere, et illi confidere, et illius præceptis parere. Ideo optimi pueri, debetis timere Deum, et illius mandata servare, et ab illo petere gratiam et auxilium, ut facere et opere præstare possitis. Nam timor Domini initium est omnis sapientiæ, et reddit homines pios, et aptos ad omne bonum opus, qui placentes Deo, et publice, et privatim multis prodesse queant. Hinc consequitur bona conscientia, pax et tranquillitas, gloria et divitiæ, ut initio ex *Psalmo* audistis. Et cum ita in vera cognitione Dei, et fide perseveramus usque ad finem, tum Deus ultra hæc dat nobis vitam æternam, quam precor vobis ex Deo, qui est benedictus in sæcula.

Hic generalis epilogus, debet singulis contionibus sigillatim, in fine legi et recitari, quam diu durat lectio Catechismi, ad erudiendos pueros.

Et initium, simul ac epilogus, hujus primæ contionis, debet in omnibus contionibus aliorum præceptorum repeti.

SECUNDA CONTIO.

ENARRATIO SECUNDI PRÆCEPTI.

Non assumes nomen Domini Dei tui in vanum.



NUNC audistis, quomodo primum præceptum intelligendum sit, in quo discimus, quomodo cor nostrum affici debeat erga Deum, nunc sequitur secundum quod sic sonat.

Non assumes nomen Domini Dei tui in vanum, neque enim innocens erit Domino, qui assumpserit nomen ejus in vanum.

Hoc præceptum filioli docet nos, quomodo nos erga Deum gerere debeamus, tum affectu cordis, tum verbis; nempe ut nomen Domini non usurpemus inaniter, aut in vanum, sed tantum, quando ad laudem et gloriam Dei, et commodum proximi tendit; ut quilibet in verbis et sermonibus nostris animadvertere possit, nos Deum et sanctum nomen ejus, in cordibus nostris reverenter, religiose

timere, magnificare et adorare. Nam per hoc et alii homines alliciuntur, et ad glorificandum nomen Dei excitantur. Quando autem ex scurrili quadam levitate, nomine Dei abutimur, tum offenduntur reliqui homines, et etiam redduntur prophaniores, sic nos oneramus reatu peccati alieni. Dicit autem Christus in evangelio Matthæi xvi. cap. Qui scandalum prebuerit uni de pusillis, expedit ut suspendatur mola asinaria in collo ejus, et demergatur in profundo maris. Ideo accurate cavete ab hoc scandalo.

Non solum autem hoc est nomine Dei abuti, quando nomen Dei Patris, aut Christi nomen usurpamus, aut nominamus, sed nomen Dei est, quicquid de Deo boni dicetur, aut boni dici debet. Sicut alias in communi more loquendi solemus dicere, Hic homo habet bonum nomen, id est, multa bona dicuntur de eo; hic habet malum nomen, id est, rumor malus spargitur de eo. Ita nomen Dei dicitur, quicquid de eo boni dicitur, scilicet quod sit justus, verax, misericors, bonus.

Nunc diligenter et accurate attendite filioli, quod non dicitur hic, Tu nomen Domini Dei tui prorsus non nominabis aut usurpabis, sed dicit non assumes in vanum: nam Deus id ferre potest, idque fert libenter, ut nomine sancto Dei utamur ad gloriam ipsius aut ad commodum proximi.

Ergo discetis, quanam ratione nomen Dei in vanum assumitur, ut cavere possitis et non peccetis. Multis autem modis nomen Dei usurpatur in vanum.

Primum quando homines titulum et nomen Dei tribuunt his rebus, quæ non sunt Deus. Ut gentes solem, lunam, stellas, item quosdam homines reges et tyrannos, Deos appellarunt. Et sicut Judæi, qui fecerunt vitulum aureum, et dixerunt, Hic est Deus, qui eduxit nos ex Ægypto. Et hoc filioli optimi, est tam grande peccatum, ut Deus in Veteri Testamento præcepit ejusmodi hominem, qui hoc patrarit, occidi, et si

Ex. xxxii
Deut. xiii

tota aliqua civitas sic peccasset, illam incendi, et funditus vastari, omnes qui in ea inventi essent trucidari. Ideo diligenter a tali caveamus, alias Deus horribiliter nos punit.

Secundo, assumitur nomen Dei in vanum, quando in nomine ejus pejeramus, et fallaciter animo decipiendi juramus, sive in judicio, sive quotidianis negociis. Et quando magistratus imponit subditis juramenta non necessaria. Ideo diligenter cavere debetis, et non facile, ex
 Matth. v. prava consuetudine jurare, sed facite ut Christus nos docet, Sit sermo vester est est, non non. Quando autem aliqua necessitate jurandum est, et jungitur vobis a magistratu, tunc nolite pejerare, sed dicite veritatem, fideliter prestate quod jurastis. Et si continget vos adultos olim, adhiberi gubernandæ reip. tunc non date causam nec occasionem juramenti non necessariis, nam quic-
 Rom. xiii. quid peccatur ejusmodi juramenti, hoc imputatur coram Deo magistratui, et non subditis, qui obedire debent, etiam propter conscientiam.

Tercio usurpamus nomen Dei impie, quando diris execrationibus, et horribilibus imprecationibus, judicium Dei, ultionem Dei minitamus aliis. Quod peccatum hoc tempore valde vulgatum est, adeo, ut jam hoc tempore, non solum viri et adolescentes, sed et mulierculæ et puellæ, adeoque pueri, seipsos et alios horribiliter execrentur, non solum perciti iracundia, sed in quotidiano sermone, civilitatis causa, quasi vero virtus et ornamentum morum sit, execrationibus prodigiosis subinde detonare et tumultuari; cum tamen adeo abominabile peccatum sit coram Deo, et tanta turpitudine coram mundo, ut verbis id nemo facile assequi possit. Nam Paulus ad Philip. ii. dicit, In nomine ejus flectitur omne genu, cœlestium, terrestrium et infernorum, id est, non solum angeli et homines venerantur et adorant Dominum, et Deum nostrum Jesum Christum, sed et spiritus apostatici, et diaboli in inferno, contremiscunt ad nomen ejus, et conterriti agnoscunt nomen majestatis.

Nunc cogitate filioli, an ne illi homines, qui ita perditæ assuefaciunt se ad diras quasvis, obstinatiores, detestabiliores sint ipso Diabolo? qui nomen Dei nihil honorant, nihil genua flectunt, neque contremiscunt, sed in illis execrationibus, et detestationibus suis, nomen Dei impie assumunt, nunc nomine, passionis, nunc sanguinis, nunc vulnerum Christi, prodigiosa dirarum genera, rabiose evomentes? cum has tantas blasphemias pii ne nominare quidem debeant. Atque interim proximis suis, omnia tristitia, omnia funesta, quæ excogitari usquam possint, imprecantur, cum debeant proximum suum diligere non aliter atque seipsos. Ad hæc impietas est maxima, per nomen Dei imprecari hominibus tristitia et mala, cum per hoc omnem salutem, omne bonum, mutuo nobis precari debeamus.

Ergo non dubitate, cum auditis aliquem hominem, ita assuefactum immanibus diris, et blasphemis divini nominis, quod is quidem in hac parte detestabilior est ipso Satana. Nam Satan audit nomen Dei et contremiscit, nec audet sic consputare nomen Dei; illi vero ne tantulum quidem metuunt.

Ideo filioli, diligenter cavete vobis, ne assuefaciatis vos ad ejusmodi blasphemias: imo cum alios sic audietis, horribilibus diris detonantes, tunc fugite eos tanquam pestem, et cogitate, ne forsitan et ego assuefiam et evadam ipso Satana abominabilior, proinde me ab hoc sodalicio subducam.

Quarto, assumitur nomen Dei in vanum, quando ridiculæ, obscenæ et turpes fabulæ, aut nugamenta sub nomine Dei et religionis recitantur. Et quando homines verbo Dei abutuntur, aut verba scripturæ sanctæ vertunt in lusus et jocos, sicut papistæ de anseribus hoc Psalmi exponunt, De torrente in via bibet, propterea exaltabit caput. Hic abusus parit contemptum verbi Dei, scandala varia, et elevat auctoritatem doctrinæ Dei.

Quinto, male utuntur nomine Dei, qui abutuntur ad

incantationes, et hoc non modo est peccatum, sed res per se longe omnium stultissima: nam hoc certo vobis persuasum sit, filioli, omne genus incantationis per sese nihil esse, quam mendacium, fraudem et imposturam, ad fallendos imperitos et simplices homines, sicut multi hoc, magno suo damno, experti sunt. Ergo cavete, non credite, nec discite, nec quicquam vobis metuatis ab incantationibus. Nam nihil aliud est incantatio, quam quod Satan per hoc incitat ad horribilia peccata, ut nomen Dei varie blasphemetur, ut idolatria horribili polluiamur, ut homines inter sese, sibi mutuo suspecti reddantur, ut iræ, invidiæ, odia conflentur, ut obtrectiones et omne malum per hoc crescant. Hæc tunc placent Diabolo, sed Deus Exod. xxiii. prohibuit, et iussit incantatores occidi.

Timete ergo Dominum filioli, et nomen sanctum ejus non assumite in vanum, cavete ab idololatria, nolite pejorare, a diris et execrationibus vobis temperate, ab omni turpiloquio, cum de sancta religione agitur, abstinete, incantationi ne detis operam. Nam huic præcepto Deus precipue addidit comminationem, Neque enim erit innocens Domino, qui assumpserit nomen ejus in vanum. Hæc verba credite maximi esse ponderis. Neque cogitate, Quid hoc est adeo magni? tamen non serio hæc loquutus sum, ludens hæc verba dixi, &c. Oro per Christum neutiquam sic vobismet patrociniamini, sed cavete diligenter, ne nomen Dei in vanum assumatis, neque serio, neque joco. Nam nomen Dei sanctum, summo honore, summa religione adorandum est. Qui non obedierit huic præcepto, hunc Dominus non innocentem habebit, sed graviter puniet. Quando autem Deus punit, tunc immittit morbos, pestem, famem, pænuriam, bella, feras bestias, latrocinia, seditiones, homicidia et similia, his retaliat nostra peccata: ideo metuere debemus ejus iram, et nomen ejus non assumere in vanum.

Possumus autem etiam nomine Dei pie et bene uti, et in nomen Dei jurati et baptisati sumus: hoc filioli accu-

rate, et diligenter discite. Nomine Dei triplicem in modum pie et recte utimur, invocatione, confessione nominis et verbi Dei, et gratiarum actione: sic ergo et non aliter debemus nomine Dei uti.

Primum invocare debemus nomen Dei, in omnibus necessitatibus, et quibuscunque periculis, tota fiducia confugere ad eum, non ad incantationes, aut alias res vanas. Ipse enim dicit, *Invoca me in die tribulationis, eruam te* Psalm. xlix. et honorificabis me. Ibi auditis filioli, postulare Deum ut se invocemus, et extra Deum, nullam aliam creaturam. Et diserte dicit, *Invoca me in die afflictionis*, id est, rebus adversis, cum angustia aut periculum premit. Nemini ergo desperandum est, quæcunque ullo modo incidunt mala, sed implorandum auxilium e cælo, invocandum nomen Domini, hic potest forti et robusta dextera, et vult etiam paterno affectu eripere, juvare, qualiscunque et quantacunque sit afflictio, aut tentatio: ideo dicit, *exaudiam te*.

Hic attendite filioli, obligatos vos esse coram Deo ad orandum, et peccant gravissime, qui non orant: ideo discetis orationem Dominicam, quam ipse Christus præscripsit, et quotidie orabitis. Hoc enim mandatum obligat ad orandum, cum prohibet abusum nominis Dei, et præcipit nomen Dei tractari reverenter et religiose. Non est autem splendidior, aut major honos nominis Dei, quam invocare Deum, et ex corde orare. Ideo non servant hoc mandatum qui non orant.

Secundo, nomen Dei confiteri debemus, id est, fidem nostram, et omnia, quæ de Deo et Domino nostro Jesu Christo credimus et scimus, confiteri debemus, et non negare, etiamsi ideo oneremur odio coram mundo, aut pericula subire cogamur. Nam Christus consolatus est nos et dixit, *Nolite timere eos, qui corpus occidunt, animam autem non possunt occidere*; et iterum, *Lucæ xxi. Capillus de capite vestro non peribit sine Patre vestro. Proinde non terreamur, sed nomen et verbum Dei, et fidem nos-*

tram confiteamur. Deinde et alios quoque erudire et docere debemus (quilibet in sua vocatione) ut multi, imo **omnes** ad cognitionem veritatis perveniant. Et quando hoc non facimus, tunc peccamus, et damnabimur: nam Christus dicit, Lucæ cap. xii. Dico autem vobis, quicumque me confessus fuerit coram hominibus, et Filius hominis confitebitur illum coram angelis Dei. Qui autem negaverit me coram hominibus, negabitur coram angelis Dei.

Tertio, laudare et celebrare debemus nomen Dei, et illi pro omnibus beneficiis corporalibus et spiritualibus, quæ nobis exhibuit et quotidie singulis horis et momentis **exhibet**, laudem illi tribuere, sicut ipse inquit Dominus in **Psalmo**, Invoca me in die tribulationis, exaudiam te et **honorabis** me. Hic auditis filioli, quod Deus ille Pater celestis ideo nos exaudit, et infinitis bonis et donis accumbat, ut illum laudemus alacriter et exultanter in Spiritu Sancto, et ex toto corde gratias agamus. Ergo cum oramus, debemus etiam Deo agere gratias, laudare atque celebrare eum, pro tantis opibus bonorum, quæ nobis jam olim antea dedit, tum exaudit nos eo libentius, et confirmatur, corroboraturque fides nostra, cogitantibus nobis, quomodo Deus nos sæpe exaudierit, et liberarit, ut eo minus dubitemus adhuc exauditurum esse: ideo dicit propheta David, Laudans invocabo Dominum, et ab inimicis meis salvabit me. Hoc nunc discetis filioli, et assuefacietis vos, ut primum Deo laudem canatis, pro omnibus beneficiis suis, et postea invocetis in omnibus necessitatibus vestris, tum Deus eo propensior est ad exaudiendum, et fides vestra alitur atque confirmatur. Vere enim orantem, ante omnia credere oportet, se certo exaudiri.

Psal. xvii.

Ita ergo intelligetis hoc secundum præceptum, ut nomen Dei non sumatis in vanum, ut non idololatriæ dediti sitis, non juretis inaniter, non diris devoveatis quemquam, non ad turpes confabulationes abutamini nomine et verbo Dei, non incantationibus manganeumatis vacetis. Hæc

enim nunquam ulli abierunt impune coram Deo. E contra nomine Dei pie debetis uti ad gloriam Dei, et commodum proximi, invocando, confitendo: nam hæc est sententia et mens ipsa hujus præcepti, quod Deum super omnia timere et diligere debemus, ne pretextu nominis divini, idololatriæ operam demus, ne pejeremus, ne mentiamur, aut fraudemus quenquam, sed ut nomen illud sacrosantum, in omnibus necessitatibus invocemus, confiteamur, illud laudemus et celebremus.

Ideo filioli attendite. Cum ergo vos interrogabimini, Quomodo intelligitis secundum præceptum? Respondetis, Deum super omnia timere debemus et diligere, ut nomine illius non abutamur ad idololatriam, ad incantationes, perjurium, detestationes, ut non ad scurriles jocos abutamur nomine Dei, non ad imposturas, sed ut illud in omnibus necessitatibus invocemus, confiteamur, magnificamus et celebremus.

TERTIA CONTIO.

Enarratio tertii præcepti.

Memento ut diem sabbatum sanctifices.



NUNC audistis, quomodo secundum præceptum intelligere debeatis, in quo discimus quomodo erga Deum, nos cum corde, tum verbis gerere debeamus. Nunc sequitur tertium præceptum.

Memento ut diem sabbatum sanctifices.

Hoc præceptum filioli docet, quomodo nos gerere debeamus erga Deum operibus, nempe quando Deo volumus servire, et illi tanquam Domino et Creatori nostro summam præstare obedientiam, tunc neque hoc, neque illud opus eligendum est, sed sabbatum agendum, et hoc est sanctificandum, id est, divinis et sanctis operibus impendendum.

Et hoc pueri diligenter discite, quod in Veteri Testamento Judæis mandatum erat, observare sabbatum, et semper septimo quoque die servabant sabbatum, unde et in hodiernum diem apud nos Germanos, *Sabbat*, vel *Sampts tag* appellatur. Sed nos Christiani in Novo Testamento, ejusmodi Mosaicis mandatis de discrimine temporum, dierum et ciborum, et quicquid ejusmodi est, non sumus obstricti, sed liberi sumus, ut aliis diebus utamur ad audiendum verbum, ad sabbatizandum, &c. Ideo ut illa Christiana libertas servetur et defendatur, jam non amplius sabbatum, in morem Judeorum, sed tantum diem Dominicam, et quosdam alios dies observamus, secundum quod magistratui, pastoribus ecclesiarum, honestum et utile esse videtur, cui in hoc parendum.

Ut autem hoc mandatum recte intelligatis, tum diligenter et bene attendite filioli, quam mirabile hoc sit præceptum. Quando terrenis dominis, aut hominibus serviendum est, tunc varia nobis proponunt opera in obsequium ipsorum facienda: Dominus autem Deus noster longe aliter facit, neque hoc, neque illud opus jubet nos facere, non jubet sacrificare, non cereos accendere, non statuas Mariæ aut sanctorum ornare, non peregrinando circumvolitare passim, aut alia hypocritica opera, seu falsos cultus

exercere; (sicut olim persuasi eramus et a monachis seducti;) verum enimvero nihil hic jubet nos facere, cum Deo servire volumus, sed jubet nos agere sabbatum. Est ne hic mirificæ et immensæ bonitatis Dominus, qui suis servis illi servituris nullum alium laborem imponit, quam ut sabbatum illi agamus, et religiose illud sanctificemus?

Plurima autem sunt bona opera, quibus inservire possumus proximo, ut gubernare, defendere subditos, prædicare verbum Dei, docere, eleemosynas dare, et similia; hæc Domino Deo valde placent, quando ex charitate Christiana, in commodum proximi fiunt. Ideo non existimetis filioli, cum de sabbatismo auditis ab operibus, hæc opera intermittenda esse; nam Deus ejuscemodi bona opera præcepit fieri, et serio a nobis postulat. Sed tamen ut maxime faciamus hæc opera, solum proximis per hæc inservimus propter Deum. Quando autem ipsi Deo inservire volumus, ejuscemodi opere, quod non pertineat ad proximum, sed proprie ad Deum, tum (ut audistis) nullum opus externum proponere nobis debemus, sed sabbatismum agere; nam hoc postulat Deus a nobis in hoc mandato.

Nunc autem pueri audite etiam causam, quare Deus ita faciat. Ipse adeo potens majestas, et dives Deus est, ut nostro cultu externo, aut operibus nostris non indigeat. Ad hæc adeo beneficus, clemens, et effuse misericors, ut ultro omnibus benefacere optet, ut laudetur et celebretur. Ideo qui vult pie servire Deo, hic sane ab operibus ferietur, sabbatizet et sileat, et tantum patiat in se effundi beneficia divina. Credere autem quod omnia bona accipiam a Deo, eaque in fide agnoscere, pro illis gratias agere et alacriter laudare Deum, hic tum excellentissimus et summus cultus Dei est, qui in hac vita præstari potest.

Sed non satis est sabbatum agere, verum Dominus dicit, Sabbatum sanctificabis, id est, postulat ut in sab-

bato sanctis, cœlestibus et divinis rebus occupemur. Quando autem his vere sanctis rebus occupamur, tunc nos non inservimus Deo (si proprie loquendum sit) sed ipse magis servit nobis, id quod declarabimus.

Primum, quando sabbatum sanctificare volumus, id est sanctis, divinis rebus transigere, tum nihil sanctius possumus facere, quam ut audiamus verbum Dei, et evangelium, et ut discamus verum timorem, veramque fidem erga Deum. Item ut participemus mensæ Domini, ut consolationem accipiamus, ad confirmanda corda et conscientias, ad corroborandam fidem nostram. Aut ut in fide et spiritu ardentem oremus, ut Deus omnia det nobis, quibus indigemus, ut liberet nos a malo; nam sic exaudiet nos Deus.

Nunc spero vos, filioli, eo profecisse, ut facile intelligatis, quando Deus per suos ministros facit nobis predicari verbum suum, impertit nobis ineffabilia dona sacramentorum, exaudit orationes nostras, quod ipse nobis inservit, et benefacit, non nos ipsi. Ideo summa hujus præcepti est, quasi Deus dicat, En pueri, vultis mihi servire, et facere quod mihi placet, tum non nitamini, nec fidite vestris operibus, nam ego vestro labore et operibus non indigeo: venite, ego docebo vos, quid credere, aut facere debeatis. Sacramentorum mirificis donis consolabor vos, orationes vestras exaudiam; non potestis mihi præstare gratiorem cultum, quam ut ad me veniatis, et patiamini in vos effundi beneficia mea, ut agnoscatis quam Pater vester sim, et ut vos mihi confidatis, et me diligatis, quemadmodum liberi diligunt parentes. Et de his audietis in symbolo plura.

Secundo et hoc ingens et memorabile beneficium est, quod cum ad quærendum quotidianum victum, labor omnibus incumbat magnus, quod Dominus Deus dedit sabbata, quibus interquiescamus, servi, ancillæ et jumenta nostra. Nam his utique significat, quod etiamsi non ita indesinenter defatigemur laboribus, tamen se daturum

abundanter omnia, quando illius voluntati obsequimur, et primum quærimus regnum Dei, ut reliqua omnia adjiciantur nobis.

Nunc cogitate filioli, quam grave peccatum sit, quando sabbatum non sanctificamus. Sabbatum autem violatur, quando prophanis, impiis operibus homines dant operam, ut quando non summa reverentia audimus verbum Dei et contiones, quando non oramus, quando ociosis, ignavis deambulationibus, choreis, alea, lusibus, symposiis tempus teritur; cum ebrietati, libidini, rixis, aliis fœdis cupiditatibus indulgent homines.

Nam ibi irascitur Deus et punit nos, ut maledictio sit undique, sicut Deutero. xxviii. cominatur, ut homines diu noctuque laborent, et tamen emergere aut eluctari non possint, neque id injuria; nam cum Deus illis dat sabbatum, non sanctificant, non audiunt verbum, non orant, contemnunt Deum et omnem cultum Dei, et perditæ indulgent cupiditatibus in sabbato, crapula, choreis, lusibus, scortatione, rixis, turpissimis rebus prodigunt horas, tunc Deus eos punit, ut præ paupertate feriari non possint; neque enim digni sunt sabbato, cum tam male collocent horas. Quosdam autem Deus non punit in hac vita, sed differt pœnam ad horam mortis; tum horribiliter deseruntur in æternum a Deo, et damnantur.

Ideo ab his tantis peccatis cavete filioli, sanctificate sabbatum, summo studio audite verbum Dei, orate indesinenter, pro omnibus beneficiis gratias agite, tum placebitis Deo; et dabit vobis gratiam et benedictionem, ut bene sit vobis, ut Domino Deo vestro cum gaudio servire et sabbatisare possitis. Deus n. clementer permittit sabbata, modo vere ea sanctificemus, et bene tempus et horas collochemus. Non solum autem corpore agendum sabbatum est, sed etiam corde: hoc fit, quando nostram propriam voluntatem, et carnalia desideria refrenamus, et submittimus nos reverenter voluntati Dei, sic ut in Dominica oratione ex corde dicere possimus, Fiat voluntas

tua, sicut in cœlo, ita et in terra. Nam sic dicit Dominus per prophetam Esaïam, cap. lviii. Si abstinueris facere voluntatem tuam in die sancto meo, vocaberis sabbatum delicatum, &c. id est, quando nostram voluntatem submittimus sanctæ voluntati Dei, quando patienter ferimus voluntatem et opera Dei, tum vere possumus sabbatum agere, et Dominum Deum in hoc laudare et celebrare.

Nam hoc non est sabbatismum agere, quando corpus desinit a labore, et interim animus totus intentus est, quomodo fallat proximum, potiatur omnibus voluptatibus, ulciscatur se acerbe de inimicis suis. Aut quando cor æstuat murmuratione et impatientia, et non obedienter submittit se voluntati Dei, nec pacienter fert opera ejus, sed cogitationibus suis se macerat. Nam ejusmodi cor, quomodo sabbatum aget, aut Deum serio laudabit? Ideo discamus etiam sabbatisare a malis cogitationibus. Sed hoc est filioli, supra captum puerilem, et per totum vitæ cursum, satis est negotiî, ut hoc discamus.

Hic nunc discite pueri, quod præcipuus cultus Dei non est situs in externis operibus, sed quando simul corpore et animo sabbatum celebramus, cum audimus verbum Dei, cum orando invocamus nomen Dei, participamus illius sacramentis, quibus omnibus monemur, docemur, corroboramur, munimur, ut subinde firmiores evadamus in fide.

Et hæc est vera et germana sententia, et intellectus terciî præcepti, ut Dominum Deum timeamus super omnia, ipsumque diligamus, ut contiones sacras, et sanctum verbum ejus magnificiamus, libenter in illo exerceamur.

Ideo filioli accurate discite, et quando continget vos interrogari, quomodo intelligis tertium præceptum? respondebitis Dominum Deum timere et diligere debemus super omnia, ut contiones et verbum ejus non contemnamus, sed hoc reverenter et sedulo audiamus, et discamus.

QUARTA CONTIO.

Enarratio quarti præcepti.

Honora patrem et matrem, ut sis longævus super terram.

NUNC audistis, quomodo intelligendum sit tertium præceptum, in quo discimus, quomodo nos gerere debeamus erga Deum in operibus. Ideo sequitur nunc quartum præceptum.

Honora patrem et matrem, ut sis longævus super terram, quam Dominus Deus est daturus tibi.

Hoc est primum et præcipuum præceptum (filioli) secundæ tabulæ, quæ docet nos, quomodo gerere nos erga proximum debeamus; et hoc præceptum loquitur de præcipuis et excellentioribus hominibus super terram, scilicet de patre, matre, et magistratibus, et docet quomodo nos gerere debeamus erga eos, nempe ut eos honoremus, et revereamur.

Non tractat autem hoc mandatum de adeo vilibus ne-

gocia, sed de rebus longe maximis, et plurimum sapientiæ confert his, qui recte intelligunt, ideo filioli diligenter attendite, ut recte intelligatis.

Et primum quidem scitote, Deum ideo dedisse hæc decem præcepta, ut ex his discamus, quid illi placeat. Et certissimum est nihil nos usquam posse facere, conari, aut operari super terram, quod magis illi placeat, quam quod illius mandata servemus. Et stultissimi homines sunt, qui Deo servire volunt operibus, quæ ipse non præcepit. Nam de his ipse Christus dicit, Matthæi xv. cap. Frustra me colunt mandatis hominum. Certum autem est placere illi, ut honoremus patrem et matrem, et illis obediamus. Ideo placent ei etiam omnia opera, quæ parentes nostri nobis injungunt, et vilia illa, ut si verras hypocaustum, aquam afferas ad gutturnium. Hæc nunc ingens est consolatio, quod certo scimus, hæc tantilla opera valde placere Deo, tantum ideo, quod patri et matri obedimus.

E contra, nihil placent ei illi cultus, ceremoniæ et opera, quæ extra verbum Dei sine mandato ejus fiunt, quantumvis speciem et plausum habeant coram mundo. Hoc filioli discetis; nam mandatum Dei reddit nostra opera, sancta, electa et præciosa, et præterea nihil est sanctum.

Nunc præcipit nobis Deus, ut honoremus patrem et matrem, hoc est, ut reverenter metuamus, et libenter obediamus eis, ut diligamus et revereamur, omni genere officii colamus eos. Nam hæc omnia complectitur vox; Honora parentes, &c. Et illum honorem eis debemus, eo quod Deus illos nobis dedit, tanquam dominos, curatores, et magistratus, loco Dei; et per illos quidem, summis et maximis beneficiis accumulamur, quæ quidem usquam, secundum ipsa spiritualia Dei et Christi beneficia, accipimus. Ideo honorare debemus et non contemnere, neque negligere eos.

Quando autem non metuimus eos, quando leviter curamus, cum ipsi nobis succensent, tunc contemnimus, atque

hoc est abominabile peccatum ; nam nullo modo contemnere debemus, sed attentos oportet esse nos, ut ne in minima quidem re offendamus eos.

Verum, quando non libenter eis obedimus, tunc etiam despiciamus eos ; nam qui non obedit patri et matri, ille arrogans est, præfertque se illis in sapientia ; atque hic est insignis contemptus et peccatum grande ; ideo filii non ita contemnetis parentes, sed ex animo obedietis, et subditi eritis illis.

Et quando parentes non diligimus, tunc ex animo non possumus eos revereri, aut honorare ; ergo oportet ut vehementer, et ex animo eos diligamus, presertim cum Deus tot et tantis beneficiis nos adobruat per illos, ut postea dicemus.

Præterea ad omne genus officii obstringimur erga parentes, ut per omnia et omnibus, quibus possumus rebus, eis gratitudinem præstemus, longe præ aliis. Quando aliis bene facimus, existimamus nobis deberi gratias. Sic quidem non debemus affecti esse erga parentes ; sed ipso officio, et beneficio honorare eos debemus, id est, erga eos non aliter nos gerere, quam erga reges, principes aut potentes ; quando illis in aliquo gratificamur, aut aliquid donamus, tum non cogitamus, nobis vicissim magnas gratias deberi ; sed demittimus nos coram illis, et obnixè rogamus, ut boni consulere velint ; nos libenter in majori gratificaturos, &c. Et reverenter id ambimus, ut velint nos habere commendatos. Hic est ille honos, illa reverentia debita parentibus. Sic in omnibus aliis nos erga parentes gerere debemus, ubicunque aliquid possumus eis præstare officii, sic honorare eos debemus, atque honorifice eos obtestari, ut exigua illa boni consulant. Nul- lum n. genus officii aut benevolentiae satis est, ut aliquam partem meritorum patris et matris assequamur erga nos, aut ut beneficiis illorum (quæ infinita erga nos sunt) respondeamus.

Ita observate diligenter, quod hoc verbum (honorare)

complectitur timorem, metum, reverentiam, obedientiam, dilectionem et amorem erga parentes, ut omni genere officii et beneficiorum eos accumulemus, et tamen non requiramus gratias, sed ipsis agamus gratias, et rogemus, quod dignati sint boni consulere.

Nam ipsi vere sunt nostri domini, curatores, et magistratus a Deo constituti, et hæc officia ac obsequia eis debemus, et nisi sic nos erga parentes gesserimus, Deus gravissime irascetur nobis; ideo præceptum erat in lege Mose Deut. cap. xxi. in hæc verba; Si quis habuerit filium contumacem, qui non obedierit voci patris et matris, tum apprehendent eum, et ducent ad seniores civitatis, et dicent; Hic noster filius est contumax et inobediens, et non audit nos, et helluatur ac inebriatur; tum omnis populus lapidabit eum, ut moriatur, ut tollatur malum de medio vestri, et omnis populus audiat et timeat.

Ibi auditis optimi pueri, quam vehementer hoc displiceat Deo, quando parentibus non obediunt liberi, cum tam atrocem pœnam statuatur in liberos, qui non obediunt.

Nunc audite etiam causam, quare Deus tam diligenter præcipit, Honora patrem et matrem. Et hæc quidem est causa: Dominus Deus tot beneficiis adobruit nos, per parentes, ut nulla eloquentia hoc verbis assequi possit; nam ipsis tanquam instrumentis utitur, quibus dat nobis vitam et halitum, deinde victum, et vitæ necessaria. Ideo tanquam organa electa Dei, debemus eos venerari. Et cum Deus ille vivus et verus sit in hac vita inconspicuus, quem non videmus, neque vocem ejus audimus, tum patrem et matrem suo loco nobis statuit, ut illi nobis colloquantur, ut illi nobis docendo, præcipiendo indicent, quid faciendum sit, quid omittendum.

Quemadmodum nunc pædagogus primarius nonnunquam hypodidascalo committit gregem puerorum, ut se absente illum ducat et gubernet, cui eundem in modum debetur reverentia; et quemadmodum pædagogus vicario non obedientem graviter punit; ita Deus illos pu-

eros graviter puniet, qui patri et matri non obediunt; nam ipse parentibus, tanquam suis hypodidascalis injunxit, ut vicarii sui sint, in educandis et gubernandis pueris.

Deus ergo ipse est ille summus conditor et pædagogus: pater et mater autem sunt organa et instrumenta, per quæ Deus hæc omnia operatur. Nam quando Deus ille æternus, et mirificus Creator, quotidie jam creat quasi ex nihilo hominem, daturus illi corpus et animam, non jam accipit de limo terræ, aut fragmen glebæ, ut initio fecit, cum Adam crearet, sed ad hoc tam mirificum, et ineffabile opus, parentibus utitur. Ergo hoc est primum, et longe maximum beneficium, quod Deus nobis per parentes nostros dat corpus et animam.

Posteaquam autem jam nati sumus, cum jam Deus nos alere vult, non panem e cœlo effundit, sed ubera materna mirifice implet lacte, ut possit lactare prolem, deinde patri dat facultates, ut sustentare possit liberos. Nam videmus, nos aliquot annis ibi infantili ætate tam misere jacere, deinde vix circum reptare imbecilles, ut ipsimet nos juvare non possimus, ut nisi Deus per patrem et matrem nos aleret, omnibus nobis sub primos vagitus in cunis pereundum esset: atque hoc quidem alterum ingens et præcellens beneficium est, quod Deus per parentes nos nutricando educat, tenerius quam gallina pullos suos.

Deinde quos Deus vult Christianos fieri, et ad cognitionem veritatis pervenire, his dat Christianos parentes, hi curant nos baptisari, ut inseramur Christo, et filii Dei efficiamur. Nam nisi parentes Christiani essent, tum facile occasione perpetuis implicaremur erroribus; videtis enim nullos Judæos pueros baptisari. Quando autem Ethnicos et impios parentes haberemus, et sine baptismo moreremur, in æternum damnaremur. Et ut maxime non contingeret nos mori infantes, tamen apud ejusmodi parentes interim impie educaremur, et odio acerbo ac contemptu veræ fidei a teneris imbueremur, ut in

Turcarum et Judæorum liberis videmus, qui omnes fidem Christi horribiliter oderunt, et vix inter decem milia unus adultus aspirat ad baptismum. Hoc est tertium ingens et præcellens beneficium, quod Deus per parentes mox ad baptismum et ecclesiam Christi perducit, et amorem erga Christi religionem veram in animis nostris plantat, ut volentes et libenter Christiani simus, alias facile adulti, a Christi fide in æternum alienaremur.

Deinde cum jam adolevimus, et jam tempus est, ut addiscamus verbum Dei, tum Deus primum omnium optimam et excellentissimam doctrinam tradit nobis per parentes, nempe decem præcepta, symbolum, orationem Dominicam. Et ut maxime erudiamur per pædagogos, tamen mandato erudimur parentum, et illorum impensa ac sumptu. Ideo nunc hoc est quartum beneficium, quod Deus nos per parentes docet, et erudit ad cognitionem sui verbi, ad cognitionem veram Dei.

Ad hæc, pater et mater formant nos ad bonos et civiles mores, ut evadamus in viros moderatos et sedatos, quibus cum libenter honesti viri conversentur. Ad hæc docent nos mechanica artificia, mercaturæ rationes varias, et omnis generis artes, quibus honeste victum quæramus. Ab ipsis habemus patriam, qua nihil est dulcius; ab ipsis jus civitatis, hæreditatem, et quis omnia enumerare potest? Tantum autem habent negotii et laboris parentes, in educandis, dolandis, erudiendis, ornandis, excolendis liberis, ut ipsi omnia exequi non possint, tametsi libenter facerent; ergo coguntur uti opera aliorum, ut pædagogorum, legislatorum, jureperitorum, magistratuum, per quos pueri hæc beneficia consequuntur, quæ Deus dare vult per parentes.

Hæ sunt potiores causæ, filioli, quare Deus nobis præcepit honorare parentes; et profecto crudeles liberi sunt qui hoc non faciunt, cum tantum cumulum beneficiorum a parentibus accipiant, et digni profecto essent, qui lapidarentur, sicut in Veteri Testamento pœna constituta erat;

ideo filii hęc diligenter servate, non sitis inobedientes, ingrati, sed honorate patrem et matrem.

Non est autem ut cogitetis hanc obedientiam vos tantum debere patri et matri, sed eandem obedientiam et honorem debetis etiam his, quorum opera parentes sæpe utuntur, ut sunt tutores, pædagogi, patresfamilias, concionatores, pastores, magistratus; nam hos omnes scriptura sancta vocat patres; ideo quando Deus dicit, Honora patrem et matrem, tunc omnes illos complectitur, et hoc ideo fit.

Quando enim moriuntur parentes, tunc testamento suis liberis dant tutores et curatores, et eis impertiunt illam potestatem, quam ex Deo habent super liberos. Ejusmodi tutoribus liberi etiam obedire debent, et venerari eos; nam illi sunt loco parentum; curant enim et fovunt pueros, ut aliquid discant et educentur, et coram Deo et mundo coguntur reddere rationem.

Ad hęc, quando parentes non idonei sunt ad docendum, aut non satis oculi habent, tum committunt ludimagistris, contionatoribus et pastoribus, et impertiunt eis suam potestatem; ideo pueri et illis obedire reverenter debent. Nam Paulus inquit, Qui bene præsunt presbyteri, duplici honore digni sunt. Et Petrus dicit, Obedite præpositis vestris, nam excubant pro animabus vestris, ut qui rationem reddituri sint de animabus vestris.

Sæpe etiam fit, ut parentes liberos suos committant aliis, sive quod eos alere, sive in artificijs, aut ratione mercaturæ erudire ipsi non possunt. Quando nunc hoc fit, tunc pueri eos, ad quos ita mittuntur, et apud quos degunt, etiam tanquam parentes honorare debent, ipsis parere in omnibus. Nam in illos pater et mater suam potestatem transtulerunt; ideo Paulus dicit, Servi obedite Dominis vestris, tanquam Deo &c.

Quando autem pueri jam adoleverunt, et neque parentibus, neque pædagogis, neque dominis suis, neque pastoribus, aut sacerdotibus parere volunt, sed incipiunt fero-

cire, petulanter se gerere, et aliis inferunt damnum, tum magistratus in illos animadvertet. Nam parentes magistratum elegerunt, et constituerunt, et potestatem suam etiam illi mutuarunt, ut contumaces liberos loco parentum puniant et coherceant. Ideo magistratus quoque honorandus est, non aliter atque pater et mater; nam per magistratum habemus defensionem, pacem politicam, jura et leges, tranquillitatem in civitate et republica. Libenter ergo pendere debemus tributum, vectigalia, redditus, ut illa possint conservari, ut Paulus Rom. xiii. præcipit.

Discite ergo filioli, non solum vocari parentes eos, ex quibus nati sumus, sed eos, qui ipsis navant operam in nobis educandis et erudiendis, ut sunt tutores, pædagogi, patresfamilias, pastores ecclesiarum, et magistratus. Honoris autem vocabulum non solum complectitur exteriorem illum gestum, sed hi demum honorant, qui vere reverentur, diligunt parentes, magnificiunt eos, cedunt illis, omnibus officiis colunt, et tamen eis hoc non exprobrant, sed agnoscunt se adhuc multo plura debere.

Et hæc est præcipua sapientia, in temporariis et politicis illis rebus, ut agnoscamus illis nos debere honorem et reverentiam, et quod hic sit cultus Deo admodum gratus, et quod Deus unice delectatur hoc cultu, et quod infinita bona nobis per hos homines impartitur.

Acto. v. Ideo si vultis boni et pii pueri haberi, et placere Deo, tunc servate hoc mandatum, obedite parentibus, et cuilibet magistratui, timete eos, parete illorum mandatis, submitte vos in omnibus. Veruntamen si aliquid mandaret magistratus, manifeste contra Deum, tunc non debetis parere, sed dicere cum Petro apostolo, Oportet Deo plus obedire quam hominibus. Videte autem, ne ideo contemptim tractetis parentes, si forsitan sunt homines simplices, rudes, pauperes, per ætatem jam imbecilles; qualescunque tandem sint, tamen Deus per eos vitam vobis dedit, constituit eos vobis dominos, et ut supra commemoravi, tot bona dedit vobis per eos; ideo debetis eos ho-

norare, ipsis obedire, libenter discere et facere, quod ipsi præcipiunt, et summo studio ea vitare, quæ prohibent. Nam hæc obedientia placet Deo, et est cultus Deo gratissimus. Cavete autem, ne parentum imperium detrectetis, seu auctoritatem defugiat, ne deseratis artifices et dominos, pædagogos, ad quos ipsi vos mittunt; nam hoc est grande peccatum coram Deo, quod impune non auferetis.

In primis vitandum est vobis, detestabile genus inobedientiæ, quod hoc tempore valde vulgatum est, ut insciis parentibus non implicetis vos nuptiis; nam hoc non solum est insignis inobedientiæ, sed maximæ stulticiæ; quid enim molestius aut calamitosius, quam conjugium, male conciliatum, aut infeliciter cohærens? Ibi per omnem vitam, carnificina vos exercet, et infortunium detinet, e quo non nisi per mortem eluctari datur. Periculum autem est, quando contempta auctoritate parentum, ipsis insciis ad nuptias aspiramus, et ita in peccato et inobedientia conjugium auspicamur, ut Deus neque salutem, neque benedictionem daturus sit. Si autem mandata Dei servaveritis, et parentes honoraveritis, tunc Deus vicissim diligit vos, et uberrimam benedictionem impartietur.

Nunc audistis, filioli, quid faciendum sit: ideo discite diligenter; nam hoc præceptum est insigne et unum ex præcipuis. Et ideo Paulus dicit esse primum et præci- *Ephes. vi.* pium, habens promissionem. His verbis promittit nobis Deus, ut qui honorat patrem et matrem, hic longævus futurus est, et mansurus in patria, qui autem non honorarit, hic expelletur à patria, et cito morietur.

Et profecto hoc videtis ita in experientia; nam quando pueri sunt petulantes, prefracti, feri, contumaces, non obediunt parentibus, pædagogis, aut dominis non fideliter inserviunt, quando non reverentur pastores ecclesiarum, aut magistratibus non obediunt, tunc Deus punit eos, ut alii alio infortunio plectantur, hic in membro aliquo mutiletur, ille casu aliquo reddatur monocus, hic excussus

ex equo, repente jaceat extinctus, ille in aquis submergatur, ut interim taceam, quod tot adolescentes parum frugi, inter pocula, ferro confossi pereant. Cum jam ventum est ad oeconomiam, tum nusquam eluctari aut emergere possunt, obruuntur aere alieno ut cogantur extra patriam exulare, et confugere ad asylum; deinde dum mendaciis et aliis artibus malis conantur utcunque effugere, non raro accidit, ut res ad restim eis redeat, aut coguntur errare in alienis terris extorres, et ut ab omnibus notis amicis, consanguineis deserantur, ubi nemo illis fidit, nemo adjuvat, nemo miseretur: hæc tunc digna est poena, quod ætate ineunte et tenera parentibus non obdierunt.

Proinde filioli, obedite parentibus et magistratibus, tunc longævi eritis, et evadetis in viros prudentes, ut et aliis prodesse possitis. Et tunc Deus benedicet vobis, ut manere possitis in patria, apud parentes, sorores, fratres, amicos, sodales, omne genus beneficii et officii ab illis accepturi; tunc non turpis inopia, aut æs alienum premet vos, ut cogamini relinquere patriam, neque pericula, et motus bellorum ejicient vos è patria. Tanta et tam exaggerata præmia Deus promisit obedientibus, et certo est daturus, sicut experientia cernimus, quando parentibus obedimus, et patimur nos secundum mandatum Dei gubernari, magno nostro commodo, et educari ad timorem Dei.

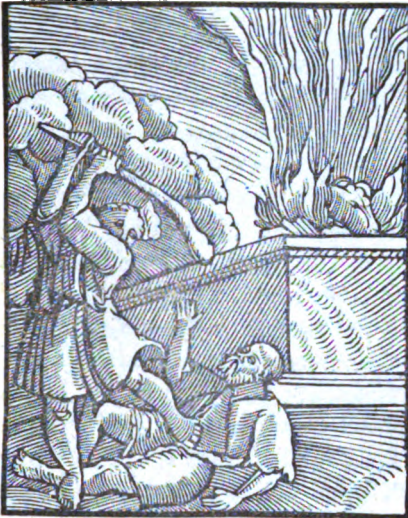
Hæc nunc est vera sententia, et intellectus verus quarti præcepti, Quod Deum super omnia timere et diligere debemus, quod propter ipsum parentes, et dominos honorare, eosque non contemnere.

Ideo diligenter attendite et discite hæc, et quando interrogamini, quomodo intelligis quartum præceptum? respondebitis, Dominum Deum super omnia timere et diligere debemus, ut propter ipsum, nostros parentes, præceptores, dominos non contemnamus, sed eos honoremus, eis obediamus, omnique reverentia ipsos colamus.

QUINTA CONTIO.

Enarratio quinti Præcepti.

Non occides.



NUNC audistis, quomodo quartum præceptum intelligendum sit, in quo discitis, quomodo nos erga patrem et matrem, et erga quoslibet magistratus gerere debeamus; nunc sequitur quintum præceptum.

Non occides.

Hoc præceptum docet nos, quomodo nos gerere debeamus, erga singulos proximos, nempe ut non inferamus illis damnum, neque in bonis, neque vitæ eorum insidiamur. Nam inter omnia temporalia et corporalia bona, nihil est præciosius salute et vita; ideo Deus præ omnibus damnis, hoc præcipue vetat, ne occidamus proximum.

Hoc mandatum autem non solum arcet nos ab homicidio, quod manu et ferro fit, sed prohibet omnem acerbitatem et odium, ut nec affectu cordis, nec verbis, nec

operibus homicidium patremus; nam lex est spiritualis, ut Paulus Roma. vii. dicit; et exigit non solum obedientiam externi operis, sed et affectum cordis, et intimos sensus.

Et profecto eximia sapientia est, hoc mandatum penitus introspicere, et recte intelligere. Ideo et Dominus noster Jesus Christus hoc mandatum exposuit ipse, ne erremus et hoc mandatum falso intelligamus, ut Judæi; nam Judæi putabant, quando manus abstinerent a cede, tunc servassent hoc mandatum; quando alias odio et invidia flagrabant erga proximum, verbis aut operibus alias occasionem dabant cedi, tunc non habebant pro peccato; et scribæ et pharisæi eorum sic docebant eos; ideo Christus Matthæi v. dicit, Amen dico vobis, nisi abundaverit justitia vestra, plusquam scribarum et phariseorum, non intrabitis in regnum cœlorum. Audistis quod dictum est antiquis, non occides, qui autem occidit, reus erit iudicio. Ego autem dico, si quis irascitur fratri suo, reus erit iudicio. Ibi audistis, filioli, quod Christus tam graviter prohibet odium, iram, invidiam, quam ipsam sanguinariam cedem; nam qui irascitur proximo, ille occidit proximum corde et affectu.

Nunc ibi est mandatum Dei, Non occides; accurate autem attendite filioli, non dicit, Manus tua non occidet, aut ensis tuus non occidet, hastile aut bombarba tua; sed, TU, inquit, non occides, id est, tu ipse, quantus, quantus es, cum omnibus membris tuis, omnibus intimis cogitationibus tuis, omnibus affectibus, dictis, factis non occides.

Sed dicat aliquis, Si qui ergo sint manifesti fures, latrones, raptores, homicidæ, aut alii scelerati homines, nonne sunt occidendi? Respondeo, sunt occidendi, sed Deus dicit, Tu non occides, Tu pacem cum omnibus
Deut. xxiii. habebis. Quis ergo faciet? Mihi, inquit, vindictam, et ego ulciscar. Deus ipse vult exercere vindictam. Ideo constituit magistratus, et potestates in mundo, et dedit eis gladium, ut illi ejuscemodi flagiciosos occidant. Et cum

funguntur officio suo, tum præstant cultum Deo, et sunt ministri Dei, sicut Paulus inquit, Rom. xiii. Minister enim Dei est magistratus. Ergo quando magistratus ejusmodi reum occidit, perinde est, ac si Deus ipse eum occidisset; nam ipse facit hoc ex mandato et ordinatione Dei.

Ideo filiioli, ut maxime aliqui vim inferant, aut injuriam faciant vobis, tum ferte patienter, abstinete manus a sanguine, neminem verberate, neminem ledite, committite rem Deo; hic dixit, Mihi vindictam, et ego ulciscar.

Et sicut supra audistis, sic intelligetis hoc mandatum, Non occides, id est, neque affectu cordis, nec verbis, nec operibus occides. Varie autem fit homicidium; primum si ferro trucidemus proximum, ut latrones in sylvis. Item si eum, quem alii occidere volunt, et nos eripere possemus, non liberamus. Aut si mandata et consilium demus, ut proximus occidatur. Item si aliquid atrocis sermonis de proximo spargamus, cujus occasione ipse occiditur. Item, si quem verbis excusare possemus, et prævenire homicidium, et id non facimus. Item si proximus est in periculo vitæ, et nos illi non subvenimus, sed patimur eum perire fame, submergi, aut in incendio obrui. Item quando odio et ira incendimur contra proximum et cupimus nocere ei. Item, magna acerbitate, dira et mala imprecamur illi. Ecce hoc totum est occidere, et per hoc efficimur rei homicidii.

Et ut hoc bene intelligatis pueri, tum omni diligentia attendite; ubicunque est ira, odium, acerbitas animi et invidia, ibi etiam est homicidium; et quamvis cædes non fiat ferro et manu, tamen fit affectu, cogitationibus, consilio, corde; nam perinde atque incendium, ubi ex parva scintilla invaluerit, immania damna dat, neque ita facile restingui potest, ita cum animi odio, invidia inflammati inardescunt, horribilius damnum dant, quam unquam cogitassetmus. Imo sæpe transversum rapiunt hominem, ut patret malum, de quo per omnem vitam ne cogitavit qui-

dem unquam, de quo postea misere dolet. Ergo fons homicidii et origo est odium, invidia. Ergo Johannes
 1 Johan. iii. dicit in sua Epistola, Qui odit fratrem suum est homicida.

Ita jam pulchre intelligitis pueri, quomodo Christus hoc mandatum exposuit, Qui irascitur fratri suo, reus est judicio. Nam irasci nihil aliud est, quam occidere corde; nunc autem mandatum Dei dicit, Non occides.

Præterea dicit Christus; qui dicit fratri suo Racha, id est, qui gestu, voce significationem dat commoti animi, reus est concilii. Qui autem dicit fatue, reus est gehennæ incendio. Et in his docet Christus Dominus noster, etiam verbis homicidium fieri, quando sermones erga proximum sunt adeo acerbi, ut satis prodatur venenum cordis. Deinde multo magis fit homicidium, quando afficimus proximum contumelia, et hostilibus conviciis perstringimus eum, ut apud alios homines contemptibilis reddatur. Et docet nos Christus, quam gravis ira Dei maneat nos, in hac vita et futura, si hoc mandatum Dei contempserimus; nam non solum dicit, qui occidit, sed qui irascitur fratri suo, reus est iudicii, id est, reus est coram Deo ejuscemodi sceleris, propter quod trahendus esset in iudicium et accusandus.

Qui autem hostili gestu prodit acerbitem cordis, reus est synedrio aut concilio, id est tanti reus peccati, ut non opus sit in iudicio primum examinare de poena, quia manifesta est flagicii magnitudo, sed solum cœtu habet opus res, ut de gravitate poenæ deliberetur.

Qui autem inflammatus ira, prorumpit ad atrocia convicia, et ledit existimationem et famam proximi sui, fatui titulo, aut similibus contumeliis afficiens proximum suum, est reus gehennæ incendio, id est tam graviter peccavit, ut in hoc seculo et futuro puniendus sit, nisi poeniteat et, per passionem Christi remissionem consequatur.

Multo magis ipsum homicidium, cedes, effusio sanguinis suam poenam habebit, hic et in futuro, sicut Dominus

Deus dixit ad Noha, Gene. ix. Sanguinem animarum vestrarum requiram de manu cunctarum bestiarum, et de manu hominis; quicumque effuderit humanum sanguinem, fundetur sanguis illius.

Et ut maxime quis evadat manus et vindictam magistratus, aut si hi, qui gerunt gladium, sint negligentes, tamen Deus non relinquit homicidium impunitum, sicut dixit se requisitum sanguinem, et iudicaturum. Sicut et horribile exemplum extat in Cain, qui fratrem suum Gene. iv. Habel occidit; nam Dominus Deus in hac vita satis graviter sumpsit de eo supplicium; nam inquietudine et pavore horribili perturbata est ejus conscientia, ut metu et tremore passim circumerraret profugus, nec usquam hærrere posset, aut consistere: deinde et in futuro, quia Johan. iii. maledictus est et damnatus in æternum.

Tam horribilis poena optimi pueri merito nos omnes admonere debet, ut hoc mandatum libenter servemus, ut non occidamus, nec affectu, nec verbis, nec factis; sicut et Christus docet nos comitatem, mansuetudinem, longanimitatem, patientiam; ipse n. dicit, Beati qui persecutionem patiuntur propter justiciam, nam ipsorum est regnum cælorum.

Ergo optimi pueri expendite toto corde, quid Deus hic præcipiat. Non debemus irasci, sed diligere inimicos nostros; non obrectare aliis, sed benedicere his, qui oderunt nos, juxta mandatum Christi, Si quis percusserit te in maxillam, ne resistatis malo, sed quisquis impegerit alapam in dexteram tuam maxillam, obverte ei et alteram: et ei qui velit te in jus trahere, ac tunicam tuam Matth. v. tollere, permitte illi et pallium; et qui adegerit ad miliarium unum, abito cum illo duo. Benefacite iis, qui vos odio prosequuntur; orate pro iis, qui ledunt et insectantur vos, ut sitis filii Patris vestri qui in cælis est. Nam hæc sunt verba Christi.

Et si quem lesimus, aut irritavimus, tunc omni studio et cura debemus adniti, ut primo quoque tempore eum

nobis reconciliemus; nam Christus dicit Matthæi v. Si obtuleris munus tuum ad altare, et ibi recordatus fueris, quod proximus tuus aliquid habet adversum te, relinque ibi munus tuum ad altare, et vade, prius reconciliare proximo tuo. Insignis quidem et præclarus cultus erat in Veteri Testamento oblationum et sacrificiorum, ab ipso Deo institutus; et tamen Christus docet, excellentiorem et præcipuum cultum Dei esse, ut mandata Dei servemus, et proximo reconciliemur: hoc infixum sit cordibus vestris.

Ad hæc, pertinet etiam ad tranquillitatem publicam, ad salutem totius terræ et reipub. si servemus hæc mandata Dei; nam Christus dicit, Habe pacem cum adversario tuo cito, dum es in via cum illo; hoc est, abstinere debemus a contentione, dissidiis, rixis, acerbitatibus, simultatibus, odiis, et quantum fieri potest, quærere pacem et tranquillitatem, ne conjiciamur in carcerem, non hinc liberandi, nisi persolvamus ultimum quadrantem. Nam etiam in externis et forensibus rebus fieri potest, ut habeamus bonam causam, et tamen feratur contra nos sententia. Et ut maxime in litibus illis contentiosis vincamus, tamen sumptus majores sæpe fiunt, quam rependat victoria. Ergo nihil melius, quam quærere pacem, quantum fieri potest.

Et quemadmodum debemus cum omnibus hominibus in pace vivere, ita et opera danda est nobis, ut homines dissidentes reducamus ad concordiam: Christus enim dicit, Beati pacifici, quoniam filii Dei vocabuntur.

Ideo, filioli, in cordibus vestris expendite, quod Deus præcepit, Non occides, et quod Deo non possumus gratiorem præstare cultum, quam ut mandata ejus servemus; obfirmate vos ergo ad patientiam, non vosmetipsos ulciscentes, sed permittite Deo vindictam, ille ulciscetur. Nolite ira, odio, aut invidia exacerbari erga proximum; nolite ledere in ulla re proximum; sitis autores semper concordiae et pacis, defendite et tolerate proximum, placate,

reconciliate homines inter se quantum potestis ; vitate omnes occasiones offensæ et iræ, petulantiam, procaciam, contumeliosos sermones, subsannationes, arrogantes insultationes, aleam, compotationes, et similia.

E contra diligite proximum, omnibus quibus potestis benefacite, amice et honorifice loquimini de omnibus, studete obnixe ærvare vitam proximi. Officium enim piorum est defendere et tueri proximum, doctrina, consilio, consolatione, docere et admonere eum ; ad hoc enim obligati sumus, ut in necessitate succurramus et mutuemus proximo, ut petenti demus, ut cibo et potu reficiamus, ut vestiamus, hospitaliter tractemus, ægrotantem consolemur, et remediis sanemus et servemus. Nam hæc pulcherrima officia veræ humanitatis et benevolentiae, et veræ dilectionis, mandavit Deus, cum dixit, Non occides.

Et hæc est vera sententia hujus quinti præcepti, ut Deum super omnia timeamus et diligamus ; ut et proximum propter Deum non ledamus, neque in corpore, neque in bonis, sed ipsum adjuvemus, consolemur, servare incolumem studeamus quantum possumus, illique in omnibus necessitatibus subveniamus.

Quare, filioli, diligenter attendite : quando interrogamini, Quomodo intelligitis quintum præceptum ? respondebitis, Dominum Deum nostrum timere debemus et diligere super omnia, ut propter ipsum proximi vitæ non insidiamur, in corpore eum non ledamus, sed eum in omnibus necessitatibus consolemur, sustentemus et adjuvemus.

SEXTA CONTIO.

Enarratio sexti præcepti.

Non mechaberis.

NUNC audistis, quomodo nos erga ipsum proximum nostrum gerere debeamus, ut eum in corpore et vita ejus non ledamus, ut non cedem faciamus, neque affectu, neque verbis, neque factis. Nunc secundum ipsum proprium corpus, homines nihil habent charius conjuge, si modo non portentum sit, sed homo ; sequitur ergo sextum præceptum.

Non mechaberis.

Hoc præceptum docet nos, quomodo nos erga conjuges nostras gerere debeamus, nempe ut uxores nostras diligamus, non discedamus ab eis, non violemus fidem conjugii, sed suaviter et amanter eis conversemur. Deinde ut non concupiscamus alterius conjugem, neque blandiciis seducamus, sed omni studio hoc agamus, ut pudor matronarum et puellarum in tuto sit.

Nam hoc discendum est vobis, filioli, et cordibus diligenter infigendum, quod Deus ipse conjugium instituit, ordinavit, et sua benedictione consecravit; ideo hoc vitæ genus ei placet, et vult illibatum conservari. Nam Deus, cum Adam creâsset, dixit, Non est bonum eum esse so- Gene. ii. lum, faciamus ei adjutorium. Cumque Adam obdormisset, tulit unam de costis ejus, et ædificavit Dominus costam, quam tulerat de Adam, in mulierem, et adduxit eam ad Adam, dixitque Adam, Hoc nunc os ex ossibus meis, et caro de carne mea; quamobrem relinquet homo patrem et matrem, et adhærebit uxori suæ, et erunt duo in carne una. Et Dominus Deus benedixit eis, dicens, Crescite et multiplicamini, et replete terram, et subigite eam.

Ibi auditis, optimi pueri, quod Deus ipse conjugium verbo suo instituit; ideo non est dubium quin sanctum vitæ genus sit, et Deo summe placens. Sicut et apostolus ad Hebræos ait, Honorabile conjugium, et thorus immaculatus; adulteros autem et scortatores judicabit Deus.

Præterea Dominus dicit, Crescite et multiplicamini. Ibi ostendit liberos, fructus scilicet illos conjugii, esse donum Dei; nam si ipse non mandasset verbo suo, tunc conjuges non possent habere liberos. Ergo discetis longe maximum esse discrimen inter conjugium, et inter illa illicita consortia; nam in conjugio, masculi et foeminæ conjunctio non est peccatum; Deus enim ordinavit, et placet illi. Libidines aut scortationes sunt peccatum, quia Deus prohibuit, et displicent illi. Ad conjuges dixit, Crescite et multiplicamini, replete terram; ad scortatores et scortilla hoc non dixit, sed damnavit eos. Liberi ex conjugis legitimis Deo placent; at liberi qui ex scortatione nati sunt, Deo displicent, et benedictione carent.

Ideo permagni interest reipublicæ, castitatem et puritatem conjugiorum conservari, ex quibus provenit generosa et liberalis proles, unde honestos viros educare possumus ad functiones in civitatibus et rep. Ubi enim

sancte servatur fides conjugii, ubi liberi pie et honeste educantur, ibi ejuscemodi juvenus succrescit, ex qua viri apti ad remp. et ecclesiam oriuntur. At ubi regnat scortatio, adulterium, ibi turpissima et pessima exempla vident et audiunt pueri; ibi contagio turpitudinis late serpit per totum corpus civitatis, totamque inficit reliquam multitudinem; et hæc tandem peccata Deus punit fame, bellis, peste, donec omnia evertat.

Gene. i.

Deinde et hoc diligenter discetis, quod Dominus dicit, Crescite, multiplicamini et replete terram, et subigite eam. Multi enim ideo fugiunt conjugium, quod nimium sunt solliciti de victu; ergo Dominus Deus hic ostendit, se abunde subministraturum victum conjugibus, si confidant illi, et laborent. Nam dicit, Subigite terram; quicquid super terram est aut nascitur, tot genera animantium, piscium, volucrum, tot genera fructuum ex terra nascentium, propter vos creavi, et vobis dedi; tantum laborate et date operam, ut honeste, pie quæratís illas opes et possideatis. Et hoc quidem dicit Dominus conjugibus, ut illi agros colant, subigant terram. Scortatores autem et impuri homines in egestate et squalore erunt, sicut et experientia docet, et de illis poemata testantur: amatur, luditur, et egetur strenue.

Ad sanctum autem illud et expetendum vitæ genus, nempe conjugium, omnes homines, qui ad robur aliquod ætatis pervenerunt, creati sunt et ordinati a Deo. Ergo, optimi pueri, non cogitabitis in vestro esse arbitrio, an conjuges fieri velitis, nec ne. Atque hoc ideo dico, ut eo diligentius et in tempore discatis rationem honeste quærendi victus, et œconomix, ut liberos vestros pie et honeste educare possitis. Nam Deus omnes, qui continere non possunt, vult uti conjugio; exceptis tribus generibus hominum, de quibus Christus in evangelio, Matth. xix. Quidam sunt eunuchi ex utero matris: quidam eunuchi facti ab hominibus: quidam sunt, quibus Deus donum dedit castitatis, singulari dono, qui ideo celibes vivunt,

ut eo commodius regno Dei et evangelio inservire possint. Et qui hoc præcellenti dono preediti sunt, hi agant gratias Deo, hi possunt celibes vivere. Et Christus etiam suam laudem tribuit castitati, Non omnes hoc capiunt, inquit, qui potest capere capiat.

Omnibus aliis mandatum est a Deo, ut utantur conjugio; nam Deus dicit Gen. i. Crescite et multiplicamini. Et Paulus dicit, Qui non potest continere nubat; melius est nubere quam uri.

Cum nunc conjugium tam sanctum, pium et honestum vitæ genus sit, et tanti intersit ecclesiæ et reipub. illibatum conservari, ut homines libenter conjugium amplectantur, ut honesta et pia educatio liberorum sit, ad colendas et ornandas urbes et ecclesias, ut omnia bono ordine gerantur; Deus hoc præcepto munit conjugia, Non mechaberis.

Et ut recte intelligamus, quid per hoc mandatum velit Dominus Deus noster, tum Dominus in Evangelio ipse exposuit hoc præceptum sextum, et dicit, Audistis, quia dictum est antiquis, Non mechaberis. Ego autem dico vobis, qui aspicit mulierem ad concupiscendam, jam adulteratus est in corde suo. Hoc facile jam intelligitis, ex enarratione proximi præcepti. Non enim satis est abstinuisse a complexu alienæ uxoris, sed et obscena verba, affectus et cogitationes turpes abesse a nobis debent. Ideo dicit, Qui aspicit mulierem ad concupiscendam eam, jam adulteratus est in corde suo.

Discite ergo, pueri, quod Deus ita præcipit, Non mechaberis; id est, neque operibus, neque verbis obscenis, neque nutibus, vultu, signis aut gestibus, neque affectibus aut tacitis sensibus cordis mechaberis. Mando tibi, inquit, ego Deus tuus, ut sis verecundus, pudicus, castus, illibatus, purus, aut in cœlibatu, si donum habes, aut in viduatu, aut conjugio. Nam hæc tria vitæ genera omnia sunt sancta et pura.

Item hic præceptum est, ut nemini adsimus consilio

aut auxilio, nemini locum demus, causam aut occasionem ut adulteretur, sed longissime abesse debemus ab ejusmodi turpibus ceptis, monere, dehortari proximum, obistere ejusmodi, et pœnis et minis obviare quantum possumus.

Non existimetis etiam, filioli, solum adulterium esse prohibitum, et scortationem non esse vetitam. Inveniuntur quidam prophani et insani homines, qui existimant fornicationem simplicem non esse prohibitam, quod Deus in Decalogo nominatim tantum de mechis exprimat. Videte autem vos, ne cum illis atheis et impiis hominibus erretis, sed scitote scortationem, omne genus turpitudinis et libidinis, quocunque nomine aut vocabulo vocetur, esse peccatum, et valde displicere Deo, excepto conjugio; nam Moses Deut. xxiii. dicit, Non erit scortum inter filias Israel. Item, Non erit scortator inter filios Israel. Et Paulus apostolus clare dicit ad Ephesios v. Fornicatio et omnis immundicia, aut avaricia, ne nominetur in vobis, sicut decet sanctos; hoc n. scitote, quod omnis scortator, aut immundus, aut avarus, non habet hæreditatem in regno Christi aut Dei. Nemo vos seducat inanibus sermonibus, propter hos n. venit ira Dei in filios diffidentiae.

Ex his verbis facile intelligitis, pueri, quam graves poenas Deus contra scortatores statuit. Ergo tanquam pestem et venenum Diaboli fugite scortationem; nam Dominus Deus omnem impuritatem et scortationem prohibuit, cum inquit, Non mechaberis; qui n. scortatur, non tutus est ab adulterio, et qui ex corde vitat adulterium, ille etiam vitat scortationem; hoc suo tempore intelligetis, si forsan jam non conveniat latius de hac re apud vos disserere.

Ergo diligenter hoc mandatum in cordibus et animis vestris expendite, ut hoc mandatum servetis; primum ut non adulteremini ipsis turpibus operibus, sed casti et continentes sitis, donec auxilio Dei, consensu parentum,

et amicorum consilio, ad conjugium aspiretis; et tum sancte fidem servate conjugalem, non ambite, nec sectamini alienas, et debita benevolentia conjugibus vestris conversamini. Nam Paulus dicit, 1 Cor. vii. Mulier sui corporis potestatem non habet, sed vir; similiter vir sui corporis potestatem non habet, sed mulier. Non discedet autem ex conjugibus alter ab altero, sine gravi causa; non patietur maritus uxorem in periculo sedere desertam; nec e contra, ut sæpe audimus fieri a quibusdam futilibus et levibus hominibus. Nam et hæc discessio (etiam si temporaria sit) si invito altero conjugum fit, est peccatum, etiam si utrique illibati maneant.

Secundo, præceptum, Non adulteraberis, sic accipe; id est, non insidiaberis alieno pudori blandis et amatoriis verbis; non callide ambies puellas, non turpibus, obscenis verbis aut cantilenis, irritabis alios ad libidinem, aut adulterium. Quantum fieri potest vitabis omnes vultus et gestus impudicos, abstinebis ab effeminato luxu vestium, et omnibus aliis illis lenociniis, quibus amatores serviunt oculis et animo amicæ, ut incitent ad amorem et libidinem.

Tertio, quod ad adulterium attinet, vitabitis etiam turpes affectus et cogitationes; nam licet mundus ignoret, et non puniat peccata cogitationum, tamen Deus introspicens corda in cœlis videt et punit; ideo Christus dicit, Matt. v. Qui videt mulierem ad concupiscendam eam, jam adulteratus est in corde suo.

Deinde et occasiones omnes diligenter vitabitis, quibus ejusmodi cupiditates vel incenduntur, vel irritantur, ut sunt crapula, perpotationes, ocium ignavum, choreæ, et quicquid est simile. Ideo Christus in hac contione de adulterio dicit, Si oculus tuus scandalo tibi fuerit, erue eum et projice eum abs te: satius est ut unum membrorum tuorum pereat, quam ut totum corpus projiciatur in gehennam. Hoc est, quando oculus dexter tuus occasionem daret adulterio, sacius esset, ut illum non haberes;

multo magis si crapula, si symposia, si theatrum, et deambulationes, occasionem tibi prebent peccati, valde vitare debes, ne tam immane subeas periculum.

Quarto, non solum vosmetipsi casti esse debetis, sed et nulli mortalium occasionem dare ad libidinem, non consilio, non auxilio, non hospicio juvare; sed quantum cum Deo fieri potest, summo studio adniti, ut in multis, adeoque omnibus, pudor, castitas conservetur; Deo enim hæc placent, et saluti sunt rebuspublicis.

Ita debetis hoc præceptum intelligere, ut ab omni adulterio et scortatione abstineatis, operibus, verbis et affectibus; ut omnem occasionem malam vitetis, cum apud vos, tum apud alios, ut omnes inculpatam, piam, castam et puram vitam ducamus, ut non violetur sanctitas conjugii, ut resp. et ecclesiæ habeant juventutem piam, sanctos et castos pueros, ad honorem Dei, et salutem reip. et proximi.

Hæc enim vera et germana sententia est hujus præcepti: mandatum hoc vult, ut Dominum Deum super omnia timeamus et diligamus, ut propter Deum pudice et caste vivamus, verbis, operibus et affectibus, et quilibet suam conjugem diligat et honoret.

Ergo diligenter discite, et cum interrogamini, Quomodo intelligis hoc præceptum? respondebitis, Dominum Deum super omnia timere et diligere debemus, et propter ipsum caste vivere, in verbis, operibus, affectibus, et quilibet conjugem suam diligere et honorare.

SEPTIMA CONTIO.

Enarratio septimi præcepti.

Non furaberis.

NUNC audistis quomodo sextum præceptum intelligere debeatis, in quo discimus, quomodo nos erga nostras et proximi conjuges gerere debeamus; nunc cum Deus sexto præcepto muniverit conjugia, hujus septimi præcepti autoritate munit bona et facultates proximi, quibus uxor, familia, liberi alendi et sustentandi sunt; ideo sequitur septimum præceptum.

Non furaberis.

Hoc præceptum docet nos, quomodo nos in bonis proximi nostri gerere debeamus, ut non defraudemus proximum, non per injuriam auferamus bona proximo, ut famuli, ministri, non per negligentiam damnum dent, ut non furemur, non rapiamus res proximi; sed illius facultatibus conservandis, augendis, non aliter atque nostris studeamus.

Hoc autem discite diligenter, et animis vestris infigite, vocabulo (furti) cum coram Deo, tum etiam in legibus civilibus, non solum clancularia illa furta intelligi, sed et vim omnem, rapinam, fraudem, ubicunque malis artibus, inscio aut invito proximo, facultates ejus intercipimus, etiam si fraus honesta specie fiat. Et ut hoc eo melius intelligatis, tunc de hoc audite varia exempla in mundo, et primum de magistratibus.

Deus præcepit, ut solvamus magistratibus tributum, vectigalia, redditus annuos, indicta, superindicta, ut sumptus sustinere possint curandæ reip. ad puniendos malos et tuendos bonos. Quando nunc magistratus illi politici nimium onerant subditos et plus exigunt, quam ad ferenda onera reip. opus habent, et ita eos, quos ornare, servare deberent, deglubunt et perdunt, tum hæc dura exactio non solum est Tyrannis, sed et egregium et notabile quoddam furti genus coram Deo. Nam a subditis per injuriam extorquent pecuniam, et ipsis invitis. Et ut maxime justa tributa et indicta accipiant, tamen si non convertunt in debitos usus, ut quando pecuniam collectam ad sustinendos publicos sumptus, fastu et luxu immodico, et illicitis voluptatibus prodigunt, tum est furtum coram Deo. Deinde quando necessaria ex sordida parcite omittunt, ut quando ex avaricia non præficiunt peritos viros tribunalibus et judiciis, quando in ecclesiis non præficiunt doctos et bonos pastores, quando scholis non dant eruditos homines, quando patiuntur ruinis deformari, et collabi necessaria ædificia, ut templorum, senaculi pretorii, muros urbis, pontes, et aquæductus publicos, et similia, idque tantum pecuniæ studio ad coacervandum aurum: tum intercipitur, et denegatur usibus reip. quibus est destinata et collecta, et est sceleratum furtum coram Deo.

Ita et sentietis de episcopis, pastoribus, contionatoribus, quando in gratiam hominum, sui lucri causa, obtinent veritatem, et in hypocrisi docent mendacia, et omnia

habent in quæstu. Quemadmodum superiori tempore, vigiliis mortuorum, missis pro animabus, anniversariis, literis et bullis indulgentiarum, peregrinationibus ad limina S. Petri, ad S. Jacobum, similibus nugacissimis nugis, longo tempore factum est, et adhuc in regnis et nationibus aliquot fit: tum hæc impostura furtum est coram Deo; decipiuntur enim homines, qui non daturi erant si admoniti essent de aucupio illo, impiis et pessimis abusibus.

Item, Quando jureperiti, advocati, procuratores, ita persuadent homines, quasi jure litem moveant, aut moventi resistent, cum tamen causa sit mala, et ibi pecuniæ student. Aut quando calliditate quadam, et illis suis artificijs, causas bonas depravant, et malas fulciunt atque ornant, ut imponant judici, ut feratur sententia pro his, quibus ipsi patrocinantur, idque faciunt studio quæstus. Aut quando ipse judex corruptus muneribus, in negocijs, ubi agitur de opibus proximi, sciens injustam fert sententiam, tunc furtum est coram Deo turpissimum; nam parti æquitatem fovendi adimit quod suum est, et dat parti cui non debetur. Neque hoc parvum furtum est, quando homines dolo intercipiunt hæreditates alienas, quæ illis non debentur. Aut quando falsa testamenta scribuntur, aut vera testamenta supprimuntur.

Ita etiam intelligetis de mercatoribus, institoribus, negociatoribus. Quando de mercibus importatis plus æquo accipiunt lucri. Quando corruptas aut viciosas merces vendunt. Quando falso pondere et mensura decipiunt. Quando fictis, commenticijs literis et novitatibus arte hominibus persuadent, ut aliquam mercem festinent vendere vili, cujus precium ipsi sciunt jam crescere. Aut ut homines ab ipsis aliquam mercem emant, cujus precium ipsi subodorati sciunt jam decrescere. Aut quando mendacijs suis et perjurijs eo inducunt proximum, ut viliori pretio vendat aliquid, quam venditurus erat, si scisset illos mentiri. Item, quando opulentiores mercatores, et

publicani illi, tenuiores artifices sibi devinciunt, ut quasi servi cogantur, artificiis suis, tantum servire commodis dominorum, et deinde simulant se non indigere rebus quæ paratæ sunt, ut ita cogant vilius vendere, interim non respicientes quanto damno proximos suos pauperes afficiant. Item, quando excogitatis technis voragine monopolii exhauriunt pauperes, quando ejuscemodi artibus et imposturis cogunt homines, ut emere magno cogantur merces, tanti, quanti avaris illis collibuit. Hæc sunt furta impudentissima et mera coram Deo; nam ibi proximus fraudatur, et pauperibus illis invitis abraditur pecunia, quam non darent de dolo et impostura admoniti.

Ita et quando artifices manuarii, in operibus perficiendis et elaborandis, negligenter et dolose agunt; aut quando plus postulant pro precio, quam revera debeatur, tunc etiam nihil quam furtum est coram Deo; nam per hoc etiam proximus spoliatur pecunia sua invitus.

Ita et habet res in colonis et rusticis, quibus reges, principes, assignarunt partes terræ et glebas, ut eas subigant et colant, ut hinc suppetat copia frumenti, et difficultas annonæ vitetur. Quando nunc desides et pigri sunt ad colendum agrum, aut fructus quos collegerunt, aut pecora quæ ruri proveniunt, pluris vendunt, quam justum sit precium, atque ita deglubunt proximos, deinde ditati fastu intumescunt, tum revera maximi sunt fures coram Deo. Nam reges, principes, et potentatus nobiles non in totum proprietatem agrorum dant colonis, sed tantum locant colendos pro certis redditibus, et plerumque etiam concedunt in feudum, ut videre licet in emphyteosi, feudis et similibus. Et colonus ille, cui assignata est gleba, tantum est constitutus servus, ut navet operam magistratui ad alendos terrarum populos: si non diligenter colit, aut si frumenta iniquo præcio vendit, tum reus est furti. Nam si coloni et rustici ita essent directi domini rerum suarum, fundorum et prediorum, ut possent agros et fundos colere pro suo arbitrio, tunc

sæpe in toto aliquo pago, omnes illi coloni, vix unius agri aut fundi precium solvere possent, et fame forsân publice laborandum esset.

Ita et intelligetis hoc præceptum de familia, de ancillis et famulis, de ministris artificum, et operariis illis. Nam hi omnes in hoc conducuntur, ut operentur et laborent, ut suas operas dent, suoque labore dominorum commodis studeant, ut patres et matresfamilias in re familiari paranda et conservanda adjuvent. Quando nunc sunt parum fideles, et negligentes, quando non faciunt suum officium, quando segniter se gerunt, et bona dominorum dilapidant, negligunt aut corrumpunt, tunc dominis suis subtrahunt commodum, quod his ex illis debetur. Item quando plus mercedis postulant, quam ipsorum operæ dignæ sint. Item quando fugitivi ante tempus deserunt dominos, tum damnum inferunt dominis, attenuant ipsorum facultates, et sunt reipsa nocentissimi fures, et graviter peccant contra hoc mandatum Dei.

Ita et ad alia in genere accommodabitis hoc filioli, quod omnes, qui aliorum bona clanculum, insidiosè, aut invitis veris dominis intercipiunt, venantur, aut quovis modo alios damno afficiunt in bonis suis, aut non student commodis proximi sui, sic uti obligati sunt. Item qui mercedem promissam ministris et ancillis, et mutuum (cujus dies venit) non solvunt, qui nulla pressa necessitate, ex avaricia et sui commodi causa, creditoribus non solvunt. Qui inventa aut deposita non reddunt, hi coram Deo fures sunt, etiamsi coram mundo non plectantur.

Ergo videtis, filioli, infinitam hujus caducæ et mortalis vitæ esse miseriam, hominesque in quodam diluvio natare peccatorum. Nam ejuscemodi clanculariis furtis totus mundus plenus est, in quæcunque vitæ genera, publica vel privata respicias, a minimo usque ad maximum. Nunc est turpissimum nomen appellari furem; ideo etiam turpissimo mortis genere judicantur, furca et patibulo. Et ut maxime non suspendantur, tamen Deus punit eos, ut

infelicitèr tota vita agant; et facit, ut male parta male dispereant; et cum ipsi fiunt patresfamilias, tum Deus facit eos etiam impingere in familiam furacem, ministros parum fideles, ut eundem in modum damna patiantur.

Quamobrem, filioli, perpendite mandatum Dei, abstinete a furtis, nemini rapite quicquam, nemini inferte damnum, sed prævenite damnum proximi, quibus potestis modis, cuilibet date et reddite quod suum est, secundum suum ordinem et gradum. Et cum aliena bona vobis concreduntur, bona fide ea tractate. Longe meliores esse debetis hominibus superioris seculi, cum Deus ex Decalogo ita verbum suum et voluntatem suam vobis tam clare aperiat, de quibus rebus sub papæ tyrannide homines non edocti sunt. Si autem non meliores fieri et esse studueritis, tunc Deus horribiliter puniet vos; nam Dominus noster dicit in evangelio, Servus sciens voluntatem domini sui, et non faciens, vapulabit multis.

Et quia audistis esse furtum, quando mercatores pluris vendunt merces, aut quando operarii plus mercedis postulant, tamen et hoc sciendum est, non displicere Deo, ut quilibet ex sua industria et labore, aut mercatura, (quando sine dolo et fraude eam exercet,) lucrum faciat, ut uxorem et parvos liberos inde alere possit. Nam Christus dicit in evangelio, Dignus est mercenarius mercede sua. Et mercedem seu lucrum sic accipere potest, (quatenus tamen coram Deo, et sine defraudatione proximi licet,) ut non solum se hinc alere possit, sed et liberos suos, interim quod adhuc vires suppetunt ad laborandum, et ne senio gravatus mendicare cogatur. Ita Solomon cap. v. concionatur, Ne des aliis facultates tuas, aut honorem tuum, (hoc est, artem quam didicisti, seu dotes, ingenii et corporis bona, quæ Deus tibi dedit, propter quæ apud homines in honore es, non dabis alienis,) id est, ad commodum tuum et liberorum tuorum illis donis uteris; nam liberi tui a Deo tibi commissi sunt. Et annos tuos non dabis crudeli, id est, tempus ætatis

florentis tuæ, quo potes laborare cum fructu, non dabis crudeli, id est immisericordi, qui non dignam mercedem solvit laboris, et in necessitate aut senecta te deserit. Ne opibus tuis alieni ditescant, et pecunia tua in alienas ædes transferatur; id est, ne alieni ex tuo labore commoda capiant, et tu ad mendicitatem redigaris, et tandem gemas, cum et corporis vires et opes tuæ attritæ fuerint. Sic et Paulus ad Timoth. dicit, Qui suæ domui non bene præest, est infideli deterior.

Ut nunc septimum præceptum bene intelligatis, filioli, sciendum est, in hoc mandato esse prohibitum, ne furto aut rapina proximo noceamus, non damno afficiamus eum, neque verbis, neque operibus, neque cogitationibus aut consilio, ut in prioribus præceptis audistis. Non opere furtum admittamus, ut audistis; non verbis, ne mendaciis, persuasionibus, insidiosè dictis, fictis verbis agamus cum proximo; ne his artibus operarios mercede, aut ullo modo proximum suis rebus defraudemus, ne aliquid loquamur callide seu insidiosè, quo proximo noceamus. Item non corde aut cogitationibus, ne scilicet per avariciam, dolum aut injuriam, de alienis bonis intercipiendis, occupandis cogitemus; sed ut cuilibet demus et reddamus quod suum est, omnibus libenter inserviamus, in omnibus officium faciamus, damnis proximi, quibus possumus modis occurramus, et omnes sermones nostros moderemur, ut quantum possumus proximum adjuvemus et ornemus, ut omnibus ex animo faveamus, nemini acerbe invidemus. Adeoque et de nostro aliis impartiri debemus, et egentibus ac pauperibus subvenire, sicut Christus dicit, Lucæ xi. Date eleemosynen, et omnia erunt munda vobis. Et iterum, Omni petenti abs te dato; et Christus dicit, Matt. xxv. Quod uni ex minimis meis fecistis Christianis, mihi fecistis.

Nam hæc est sententia vera, et verus intellectus hujus septimi præcepti, ut Dominum Deum super omnia timeamus et diligamus, ut propter Deum, libenter a pecu-

nia et bonis proximi abstinenceamus, ut non falsis mercibus, ullis malis artibus proximum decipiamus, sed studeamus proximi bona augere, et conservare.

Ideo, filioli, hæc diligenter discite, et cum interrogamini, Quomodo intelligitis septimum præceptum? respondebitis, Dominum Deum super omnia timere et diligere debemus, et propter ipsum libenter a bonis et rebus proximi abstinere, ut proximi bona et pecuniam non rapiamus, sed ut studeamus et augendis et conservandis bonis proximi.

OCTAVA CONTIO.

Enarratio octavi præcepti.

Non dices adversus proximum tuum falsum testimonium.



AUDISTIS quomodo septimum præceptum intelligendum sit, in quo didicistis, proximi res et bona, nullo modo, per injuriam, aut invito proximo, occupanda esse. Et quando aut sponte, aut ex necessitate nobis illa concedit, non aliter tractanda esse, quam bona fide, et omni

diligentia et studio adnitendum esse, ut bona et res proximi, non aliter atque nostræ custoditæ, conservatæ, auctæ et illesæ sint.

Cum autem opes nostræ non solum sitæ sint in possessione pecuniæ, aut aliarum rerum, sed sæpe maxime in hoc, ut nostra existimatio, fama et nomen illibata sint, ne fidem amittamus, et apud homines infamia notemur. Et ut maxime immixtio existimationis non conjunctam haberet jacturam facultatum et fidei apud homines, tamen Deus vult nos inculpate vivere, famamque tueri, ne scandalum prebeamus, aut aliis malo exemplo simus; ideo sequitur,

Non dices adversus proximum tuum falsum testimonium.

Hoc præceptum docet nos, quomodo nos in tuenda proximi fama et existimatione gerere debeamus, ut non mendaciis, aut falso testimonio proximum traducamus, non infamemus quenquam, sed omni studio et diligentia, ejus honorem, famam, bonum nomen tueri, ornare, conservare studeamus, non aliter atque nobis optamus fieri.

Et hic, filii, summa diligentia hoc discetis, et animis infixum retinebitis, quam præciosus, excellens et ingens thesaurus sit illesa existimatio et nomen bonum; id est, quando vita est irreprehensibilis, quando nec homines quicquam habent, quod jure culpent in nobis. Nam et Solomon, Prover. xxvi. dicit. Melius est nomen bonum, quam divitiæ multæ, quam balsama preciosa. Si nunc Deus tam diligenter præcipit, ne alii lædant nostram famam et nomen bonum testimonio falso, tum maxime et a nobis hoc exigit, ut ipsi omni studio incumbamus, quo existimationem, et bonum nomen nobis paremus, et illæsum conservemus. Hoc fit, quando integritati et gravitati morum studemus, ut irreprehensibiles inveniamur. Sicut Paulus 1 Thessal. v. Ab omni specie mala abstinete.

Ideo, filii, studete pietati, servate mandata Dei, obedite parentibus et majoribus vestris, ut nomen bonum

paretis vobis, nam hoc placet Deo, et conducit vobis ad parandas opes et honores, ut fides habeatur vobis. Nolite autem facere, quemadmodum quidam fuitiles, perversi homines, quos nihil pudet, qui nihil morantur, etiam si omnes homines de ipsis male loquantur; ideo et nullius sceleris eos pudet; sed Deus certo ejuscemodi punit, et finis eorum pessimus est.

E contra, filioli, omni studio cavete, ne falsum testimonium dicatis adversus proximum vestrum, id est, ne aliorum hominum famam, existimationem et nomen, mendaciis lædatis. Nam testimonium significat hic id quod dicitur de proximo, quando duo aut plures in aliquo negotio litigant, ut quando creditor de debitore dicit, Ego huic tot et tanta mutuavi, jam impudenter negat. Quando ibi tertius accedit, dicens falsum testimonium, Ego inquam vidi, quod hanc pecuniam hic dedit illi mutuo; cum tamen non viderit, tum proximum afficit duplici damno: primum facit ut proximus adigatur ad solutionem rei, quam nunquam mutuo accepit: secundo traducit proximum pro vano et mendaci, et illius fidem adducit in periculum, redditque suspectam, ut jam omnes cogitent, Ecce est ille tam lubricæ fidei, ut mutuum acceptum etiam convictus testibus perneget, tum est homo nihili. Nunc longe gravius damnum est, quando quis jacturam patitur famæ et nominis, quam si aliquid amittat de facultatibus. Ergo in hoc præcepto prohibet Deus, ne proximi honorem et nomen bonum mendaciis aut falso testimonio lædamus.

Veri autem et constantis testimonii hæc est longe maxima utilitas, ut discordiæ, lites, contentiones, per hoc tollantur, et pax concilietur, sive extra jus sit, sive coram ipsis tribunalibus. E contra falsis testimoniis lites seruntur, odia, invidiæ, æmulationes, simultates excitantur. In hoc ergo præcepto prohibet Deus, ne mendaciis proximos traducamus, ne simultatibus, odio, invidiæ, offensionibus, contencionibus, litibus, occasionem demus; sed ut studea-

mus veritati, et quantum possumus homines inter se conciliemus et placemus; nam hoc in primis placet Deo, et est excellens virtus. Ergo et Christus in evangelio dicit, Beati pacifici; id est, qui faciendæ paci student, quoniam filii Dei vocabuntur.

Proinde, filioli, unice id vitate, ne mentiamini, aut falsum detis testimonium, ne ullo loco, tempore, aut quavis occasione, proximi famam et existimationem lædatis, ne lites, rixas excitetis. Potissimum autem ne in iudicio, cum in testes producimini, falsum testimonium dicatis. Nam Deus ipse magistratus, leges, tribunalia constituit ad defendendos bonos, et puniendos malos, alias nulla esset pax aut tranquillitas in rebuspub. aut in mundo; alias pupillis, orphanis, afflictis et oppressis contra tyrannos et concussores, nullum esset refugium, cum ad tutandos ipsos sint leges et tribunalia. Ideo cum bonis magistratibus, iustis judiciis, nihil prestantius sit in mundo; summum refugium, summa consolatio afflictorum est tribunal. Ideo qui iura et leges et judicia pervertit, hic graviter peccat contra ordinationem Dei, et gravissime lædit proximum. Nemo autem sceleratius pervertit iudicia, quam falsus testis; ideo est peccatum longe gravissimum et maximum contra Deum. Falsus enim testis pejerat contra secundum præceptum, pervertit iudicium ordinatum a Deo, contemnit et decipit magistratum, lædit proximum in fama et bonis, de quibus defendendis forsitan in iudicio litigat, impeditam tenet pacem, quæ per justam sententiam fovenda erat, ministrat fomenta invidiæ et odio, excitat simultates, contentiones, inimicitias, lites, ex quibus sæpe homicidia et alia atrociora sequuntur. Hæc Deus non relinquit inulta, sed hæc omnia horribiliter punit. Omnes ergo homines, tanquam pestem, fugiant falsum testimonium.

In hoc præcepto etiam Deus avocare nos vult ab omnibus suspicionibus malis. Suspitiones autem sunt, quando de proximo mala cogitamus, aut suspicamur, quando il-

lius verba aut opera in pessimam partem interpretamur, cum tamen de rebus, de quibus suspicamur, incerti simus. Nam qui ita malevole suspiciones excitant, hi etiam dant falsum testimonium, et æque nocent atque hi, qui alias falsum dicunt; imo dant gravius damnum; nam qui publice mentiuntur, aut verbis dant falsum testimonium in aperto, hi possunt in jus rapi et accusari: qui autem clam verbis venenatis, aut alio modo proximum suspectum reddit et traducit, huic non potest tam facile occurri; nam ita movet suspicionem, ut nolit tamen author haberi, et nihilo secius damnum dat: hoc tum non leve peccatum est contra hoc octavum præceptum.

Proinde summo studio vitate hoc malum: nolite esse morosi, aut acerbe suspicaces, sed omnia in optimam partem interpretamini, quæ in proximis vestris videtis, aut auditis. Nam hæc est natura Christianæ charitatis, sicut Paulus 1 Cor. xiii. dicit, Charitas non cogitat malum.

Et ut hoc præceptum recte intelligatis, filioli, tum sciat, Deum in hoc mandato prohibere omnia colloquia, omnes confabulationes, sermones, quæ fiunt contra charitatem in damnum proximi. Nam hoc totum est peccatum, quicquid contra charitatem effutistis, etiam si per se verum sit. Ideo Dominus noster Jesus Christus in evangelio dicit, Matth. xii. De omni verbo ocioso homines reddituros rationem.

Si nunc de ociosis verbis reddenda est ratio, multo magis de scandalosis et nocentibus proximo. Ideo et in hoc mandato prohibetur, hoc nimis quidem vulgatum, sed horrendum tamen vitium obtrectationis, qua errata et vitia proximi exagitantur, traducuntur. Nam ex hoc plurimum oritur mali, damni, et scandalorum, et nihil boni; nam quando peccata aliorum ita proclamantur, tum multi offenduntur; si hic, ille hoc admisit, (cogitant,) et tam vulgatum est, tum et ego faciam. Et ideo Paulus ad Ephesios v. dicit, Scortatio, avaricia, ne nominetur quidem inter vos &c. Et Matthei xviii. de excitante

scandalum Christus inquit, Melius esset ei, ut mola asinaria suspenderetur ad collum ejus, &c.

Præterea sæpe accidit, ut quando homines ita traducimus, et temere reddimus infames, ut obdurescant et dolere desinant; et postea per omnem vitam, ita manent in peccatis, cum alias forsitan erant in viam redituri.

Quamobrem nolite traducere, aut infamare homines, etiam si vera sint ea, quæ de illis dici possint; sed servate regulam Christi, Matthei xviii. cap. Si peccaverit in te frater tuus, vade et argue eum, inter te et ipsum solum: si te audierit, lucratus es fratrem tuum; sin vero te non audierit, adhibe tecum adhuc unum aut duos, ut in ore duorum aut trium consistat omne verbum. Quod si non audierit eos, dic ecclesiæ; quod si ecclesiam non audierit, sit tibi velut ethnicus et publicanus.

Hic est optimus et honestissimus modus de alienis peccatis tractandi; et qui eo uti non vult, ille taceat; nam aliæ obtrectationes plus afferunt damni et scandali, quam commodi. Neque satis est, ut ipsi nos nobismet ab obtrectando temperemus, sed nec aliis occasionem demus; id est, neque authores, neque applausores simus illis, qui ita proscindunt proximum. Cum autem alii detrahunt proximo, nos vultu saltem significemus, id nobis displicere, et ejuscemodi obtrectatorum linguas refrinemus.

Ita nunc intelligetis, filioli, octavum præceptum; in hoc scilicet prohiberi, ut omni diligentia vitemus mendacia, dolos, fraudes, omnesque sermones, quibus lædi possit fama proximi, quibus lites, rixæ, contentiones excitentur, sive sit in judicio, sive extra judicium. Neque suspicaces esse debemus, aut verba ac facta proximi perverse, seu in malum interpretari, non exaggerare, aut odiose ejus peccata traducere; sed semper veritati ad gloriam Dei, et honorem proximi studere debemus, ut de proximo humaniter et amanter loquamur; amicitias mutuas, pacem et concordiam conservemus, omnia in optimam partem

accipiamus et interpretemur, utque proximi peccata et infirmitates, quando emendare aut sanare non possumus, tegamus et toleremus.

Hæc est vera sententia hujus præcepti, ut Dominum Deum super omnia timeamus et diligamus, et propter Deum a mendaciis, obrectationibus virulentis, quibus imminui aut lædi possit fama proximi, abstineamus, sed ut proximum excusemus, optima quæque de illo loquamur, omniaque in bonam partem interpretemur.

Ideo quando interrogamini, Quomodo intelligis octavum præceptum? respondebitis, Dominum Deum super omnia timere et diligere debemus; et propter ipsum abstinere ab omni perfidia, mendacio, obrectatione, prodicione, omnibus quibus lædi proximus possit; et ipsum excusare, optima quæque de eo loqui, omnia in optimam partem interpretari.

NONA CONTIO.

Enarratio IX. et X. præcepti.

Non concupisces domum proximi tui.



NUNC audistis quomodo octavum præceptum sit intelligendum, in quo audivimus, quomodo erga proximum (quod ad famam ejus attinet) gerere nos debeamus, ut non demus falsum testimonium, non mendaciis, non obtræctionibus lædamus famam proximi, sed eum excusemus, et illius existimationem tueri studeamus.

Verum non satis est, ut superiora mandata externis operibus servemus, et proximum, neque in corpore, neque conjuge, neque bonis, fama aut honore lædamus; nam nihilominus manet in nobis concupiscentia, et omnes manemus rei ac peccatores, in æternum damnandi, si Deus secundum justiciam, et non suam misericordiam nobiscum ageret. Ergo ut hoc intelligamus, sequuntur ultima duo præcepta, nempe nonum et decimum, quorum hæc sunt verba.

Non concupisces domum proximi tui. Non concupisces uxorem proximi tui, non servum, non ancillam, non bovem, non asinum, neque omnia quæ illius sunt.

Hæc duo præcepta docent, non solum externa verba et opera peccata esse, sed intimos et abditissimos illos affectus animorum; et cupiditates illas malas, latentes in cordibus, quibus nemo mortalium caret, peccata esse; et affectus illos carnis, qui nobis cognati sunt, non carere vitio.

Discetis ergo, filioli, concupiscentiam illam nobis ex Adam cognatam esse peccatum, et nullum hominem, ne infantes quidem in utero matris, esse sine concupiscentia. Ideo et omnes peccatores sumus; et nemo est innocens coram Deo, sicut et Paulus inquit, ad Romanos iii. cap. Omnes peccaverunt &c. et David, Psal. xiii. dicit, Omnes declinaverunt, non est qui faciat bonum usque ad unum.

Nam hoc sentimus et experimur omnes, nos natura plenos esse affectibus et cupiditatibus malis; nam omnibus delectamur, quæ carni blandiuntur, et omnia fugimus, quæ carni aspera sunt; adeo ut ejuscemodi affectus

in ipsis infantibus in cunis animadvertere liceat; nam quando infantuli non satis molliter cubant, quando siti, fame aut frigore laborant, impatienter vagiunt. Ita et quando aliquid blandiens oculis ostenditur infantibus, et repente eripitur, tum flere eos videmus; hæc autem satis manifesta et crassa signa sunt, etiam infantulos in cunis, ex utero matris, plenos esse affectibus pravis; et sunt ita peccatores simul cum adultis, quia transiliunt hoc præceptum, Non concupisces.

Et hæc vos, optimi pueri, diligenter tenebitis in memoria, ut etiam vestra peccata agnoscatis. Neque moveat vos, quod quidam imperiti et indocti adfirmant infantulos, et vicinos huic ætati, sine peccato esse, puros et innocentes; neque enim hoc verum est, aut usquam est fundatum. Et qui hoc dicunt, seipsos seducunt et alios; nam ideo baptisantur infantes, quod remissione peccatorum indigent, et eam per baptismum consequuntur.

Et hoc quidem pauci intelligunt; nam humana ratio hoc non capit, neque intelligit, infantulos propter adhærentem concupiscentiam etiam esse peccatores, sed cum infantes nullum malum opus externum faciant, putant eos esse innocentes et mundos. Nobis vero hic non est iudicandum secundum rationem, sed secundum verbum Dei, ut sciamus concupiscentiam etiam esse peccatum. Nam si vere mundi, sancti et innocentes essemus, tum non ita impotenter natura ea quæreret, quæ sibi commoda sunt; sed omnia quæ Deus daret, aut quod Deo placeret, hoc nobis quoque placitum esset. Deinde non ab illis solum refugeremus, quæ carni aspera essent, sed tantum essemus ea vitaturi, quæ mandatis Dei prohibita essent; et ita libentius essemus quasvis ærumnas et afflictiones toleraturi, (si ita sit voluntas Dei,) quam ocium, voluptates, commoda vitæ, contra voluntatem Dei capturi. Nunc sentimus nos a teneris longe aliter esse affectos, et multo ante nos concupiscere res jucundas, antequam sciamus an Deus nobis dare velit; et multo ante

abhorremus a rebus molestis, antequam sciamus an Deus relevatos nos velit. Imo ut maxime sciamus voluntatem Dei, tamen concupiscimus longe aliud; et hoc tum est grande peccatum; nam Dei voluntas non nostra fieri debet, ut in oratione Dominica oramus.

Et hæc quidem nosse est excellens sapientia; neque enim hanc ita vulgo omnes norunt; adeo ut et ipse apostolus Paulus fateatur se hoc peccatum non nosse, nisi lex admonuisset; nam Romanos vii. dicit, Concupiscentiam non novissem, nisi lex dixisset, Non concupisces. Ideo, filioli, hoc sit infixum animis vestris; tunc vere discetis timere Deum. Non solum enim metuendus est nobis Deus tunc, quando operamur externis operibus mala, sed quando etiam affectus illos et cupiditates malas in nobis sentimus. Et ut maxime ad tempus quasi dormiant et sileant hæ cupiditates, tamen scire debemus, hos latere in nostris cordibus, et esse peccata. Nam si Deus non sciret esse peccata, tunc non præcepto hoc illud peccatum cohercuisset, Non concupisces. Sicut Paulus I ad Timoth. i. dicit, Justo non est lex posita. Item Psalmus ait, Initium sapientiæ timor Domini. Proinde quando Decalogum diligenter discitis, ut recte intelligatis, tunc in sapientes viros evadetis; David enim dicit, in Psalmo, Lex Domini immaculata, sapientiam præstans parvulis.

Cum ergo sciamus, filioli, concupiscentiam esse peccatum, tum eam vitare et refrenare debemus, quantum per Dei gratiam omnino fieri potest. Potissimum autem ibi advigilandum est, ne affectibus malis aut concupiscentiæ indulgeamus, neque opere expleamus. Ergo ut eo melius hæc duo mandata intelligere possitis, tum animadvertite, quomodo hæc duo mandata intelligenda sint.

Noni mandati hæc sunt verba, Non concupisces domum proximi tui. Hic autem sciatis vocabulum (domus) non solum significare ædificia, in quibus habitamus, sed totam œconomiam, totum illum statum patrisfamilias, et

quicquid ad eum pertinet. Nam in Veteri Testamento apud Judæos, urbes et pagi erant distinctæ in certas quasdam tribus, et hi, qui non erant de tribu, non mittebantur sub ea possidere domum. Ergo per vocabulum (domus) potestis hic etiam intelligere tribum. Et est nunc hæc sententia; Quando proximus tuus est de generosa tribu, habet bene constitutam œconomiam, jus civitatis, quando opibus floret, honoribus aut aliis rebus, quæ ad œconomiam pertinent, tunc non concupisces domum proximi tui, non id concupisces, nullo modo optabis, ut ipse naufragetur de rebus suis, et tu illius loco succedas. Nam hoc præceptum proprie sentit de tota œconomia et toto statu rerum proximi. Et est sententia, Non rapiat te eo cupiditas tua, ut cupias hoc esse, quod est proximus tuus, aut in eo statu esse, quo est proximus tuus, sed placeat tibi tuum vitæ genus, in quo te Deus esse voluit.

Ergo, filioli, hæc discite, et legi ac mandato Dei parete, neque concupiscite splendidiorem œconomiam, neque ambite conditionem ampliorem, quam ea sit, in qua Deus vos posuit; sed quilibet sit contentus sua conditione, statu, munere, quilibet sua œconomia, suo ordine sit contentus: tunc obedimus Deo, et paremus illius voluntati.

Deinde sciatis et his præceptis esse prohibitum, ne proximi domum, vineam, aut alia bona, quovis modo aucupemur, etiamsi aliqua specie honesti, aut jure coram mundo, id facere possimus: sed optare fœlicitatem proximo debemus, et operam dare, ut opes ejus conserventur. Nam in his mandatis non dicit Deus, Non furaberis proximo domum, non rapies, non decipies eum; nam hoc in septimo præcepto prohibitum est; sed dicit, Non concupisces domum proximi tui. Quando nunc incenderis cupiditate ejiciendi proximum tuum e domo, ex agro, ut illius loco succedas; item quando in hoc delectaris, cum vides proximum non bene præesse rebus suis, et ideo illi eo facilius mutuas, ut oneretur ære alieno, ut tandem

vendere cogatur; quando tunc ab illo emis domum, possessiones, et justum etiam precium solvis, tamen peccasti. Nam proximum diligere debes, ut teipsum, et illi omnem fœlicem successum favere, non aliter atque tibi ipsi; nunc tu non libenter velles naufragium subire patrimonii, non velles ære alieno aut inopia turpi opprimi. Ergo nec aucupaberis domum proximi tui, sed consilio, re juvabis eum, ut conservet res suas, et non paciatur jacturam.

Et hæc nunc est sententia, et verus intellectus hujus noni præcepti, ut Dominum Deum super omnia timeamus et diligamus, et propter ipsum contineamus oculos, et animum, a domo, aliis rebus proximi, ut non ulla specie hæc venemur, sed ut in ea retinenda proximum magno studio adjuvemus.

Ideo, filioli, diligenter hæc discite, et quando interrogamini, Quomodo intelligis nonum præceptum? respondebitis, Dominum Deum super omnia timere et diligere debemus, ut propter ipsum abstineamus ab aucupanda domo, possessionibus proximi, aut ulla specie honesti occupanda, sed ut in illa retinenda eum adjuvemus.

DECIMA CONTIO.

. Enarratio decimi præcepti.

Non concupisces uxorem proximi tui, non servum, non ancillam, neque omnia quæ illius sunt.



ET eundem in modum, filioli, intelligetis decimum præceptum; nam cum audierimus in prioribus mandatis prohibere Deum, ne optemus, oppresso proximo nostro, succedere illi in opibus, dignitate, honoribus, cogitare quis posset, prohibitum quidem esse, ne totam œconomiam, ne totas facultates proximi concupiscamus, partem tamen aliquam de facultatibus, uti bonum servum, bovem, asinum, posse nos concupiscere, et ita aucupari. Sed ne sic cogitemus: tum Deus et hoc prohibet, et dicit, Non uxorem, non servum, non ancillam, neque omnia quæ illius sunt. Possemus enim cogitare, Ut maxime hoc vel illud aliqua arte a proximo aucuper, tamen adeo non atteruntur facultates ejus, tamen habet satis opum. Ideo Deus in totum prohibet concupiscentiam omnem, cujus-

cunque rei, et dicit, Nec omnia, quæ illius sunt. Nam ipse est Creator omnium, et Dominus omnium creaturarum, ideo eas dat cui vult. Si nunc aliquid dedit proximo tuo, tu noli extorquere illi, sed cogita, Si Deus voluisset me habere, aut sciret esse mihi ad salutem, tum et mihi dedisset.

Non habet illa aucupatio alienarum opum ullam conjunctam benedictionem, aut foelicitatem, cum ita concupiscimus bona proximi. Nam aut nihil efficimus, frustra-que curis et sollicitudine discruciamur, aut apud bonos hac infamiæ macula notamur, quod devoremus domus viduarum et pupillorum. Aut ut maxime occupemus domum, bona proximi, tamen ad summum damnum cedit nobis, et multo prestaret, nos eam domum nunquam oculis aspexisse. Nam quid profuit Davidi, quod uxore Uriæ per scelus potitus est? Deus punivit eum, ut et ipse omnes uxores amitteret; nam filius ejus Absolon, coram universo Israel, in solario ingressus est ad uxores patris, et constupravit omnes, et persequutus est parentem David usque ad mortem. Quid profuit Achabo, quod vineam Naboth occupavit? Deus judicavit eum, ut in proximo bello ictus caderet. Quid profuit Judæ Scaerioth, quod prodito Christo Domino nostro triginta argenteos accepit? judicatus est a Deo, et horribili terrore conscientiae pavefactus, ipse se suspendit, et crepuit medius. Ita et in hunc diem accidit cum illis aucupis alienorum bonorum, (quæ tamen frequentia sunt in mundo:) aut homines sic inhiantes alienis deluduntur et fraudantur spe sua, aut implicant se infortunio maximo.

Ergo, filioli, toto corde hæc expendite: non homo, non creatura, sed Deus vester dicit, Non concupisces uxorem, non servum, non ancillam, non bovem, non asinum proximi, neque omnia quæ illius sunt. Nam hæc concupiscere, gravissimum peccatum est, nec Deus patitur abire impune. Et hoc quidem peccatum hoc tempore pervulgatum est, ut plerique alienum servum, alienam fa-

mulam captent, et cum quis paterfamilias nactus est aliquem diligentem servum, vel ancillam, omnibus artibus et insidiis hoc agunt alii, ut intercipient. Sed hanc perversitatem punit Deus; nam sicut ipsi alienos ministros et ancillas abalienant a dominis, sic e contra inveniuntur, qui ipsorum familiam seducunt et inficiunt. Et jam cum se ambiri vident servi et ancillæ, eo redacti sunt licentiæ, ut nec mercede mediocri contenti sint, neque reveantur dominos, et a commutandis dominis et conditionibus non cessent. Hæc quidem est publica querela, sed est pena, quam infligit Deus, qui nullam benedictionem nec salutem dat ad ejuscemodi familiam, quam abalienavimus a proximo.

Idem fit et in aliis bonis; nam si domo ejicis proximum tuum, aut redditus illius aliqua arte aucuparis, tum Deus morbo aliquo hoc ulciscitur, et jacturam facis bonorum omnium; si occupaveris illum hortum aut agrum, tum grando prosternit segetes et fructus; si pecudes subtraxeris proximi, peste aliqua peribunt: et non habet benedictionem, quicquid ita contra mandatum Dei concupiscimus et occupamus.

Ideo, filioli, hæc discite, et cordibus indita tenete; cui libet relinquit quod suum est; favete proximo, quod Dominus ei dederit; si est voluntas Dei, facile et vobis aliquid dabit sine aliorum damno aut injuria. Nolite concupiscere alienas uxores, domum aut servum, ancillam aut res proximi, nisi sit commodum et voluntas proximi. Et si quibus dominis continget vos inservire, tum videte, ne qui malevoli vos seducant, persuadeant, aut abalienent a dominis vestris, sed præstate fidos ministros, ut est officii vestri, et nihil moveant vos linguæ obtrectatrices eorum, qui vos abalienare conantur a presentibus dominis; nam ejuscemodi homines certo sunt nuntii Diaboli, qui vos libenter in peccata et omne genus calamitatis precipitaret: de hoc non dubitate. Deus noster est verus Dominus omnium, et magnus ille Paterfa-

miliæ, qui nos omnes creavit et alit, qui omnia ordinat, et quemlibet vocat in suo vitæ genere, ille bene unicuique dabit hoc, quo opus habet, modo nos illi ex corde obediamus. Non est ergo ut concupiscas, aut dolo intervertas bona proximi tui, aut ad te artibus malis attrahas. Hæc tota res caret benedictione.

Et hæc est sententia, et verus intellectus hujus decimi præcepti. Dominum Deum super omnia timere et diligere debemus, ut propter ipsum libenter abstineamus ab uxore et familia proximi, uti illam non alienemus, non contra dominos ad malum persuadeamus, sed ut in illis omnibus conservandis proximum adjuvemus, ut familia libens faciat officium suum.

Ideo, filioli, hæc accurate discite; et quando interrogamini, quomodo intelligis decimum præceptum? respondebitis, Dominum Deum super omnia timere et diligere debemus, ut propter ipsum libenter abstineamus ab uxore, familia, pecoribus proximi, ut in illis conservandis et retinendis eum adjuvemus.

DE FIDE.

Generale exordium ad omnes contiones, quamdiu de fide docemus.

APOSTOLUS ad Heb. xi. filioli, clare dicit, Sine fide impossibile est placere Deo. Deinde et Christus in Evangelio dicit Marci, xvi. Qui crediderit, et baptisatus fuerit, hic salvus erit. Non dubito autem, neminem esse ex nobis, qui non ex animo id optet, placere Deo, consequi beatitudinem et vitam æternam. Ideo omni summo studio hic incumbamus, ut synceram doctrinam et Christianam fidem discamus, auditis enim per hanc solam nos reconciliari Deo, servari, pervenire ad salutem et vitam æternam.

Quanquam enim decem præcepta excellens et coelestis doctrina sit, tamen per ea salvari aut justificari non pos-

sumus; ex nostris enim humanis viribus legem et præcepta sancta Dei implere non possumus; sed in his tantum discimus quid Deus a nobis postulet, et per ea pervenimus ad agnitionem nostri peccati, sicut Paulus ad Rom. iii. inquit, Per legem cognitio peccati, ut magnitudinem iræ divinæ adversus nos, quam peccatis nostris promeriti sumus, cognoscamus, et humiliati gratiam et misericordiam quæramus. Ejuscemodi timor Dei discitur in decem præceptis, et est initium sapientiæ.

Verum sancta Christiana fides longe sublimior et excellentior cognitio et sapientia est, sicut et Paulus 1 Cor. ii. testatur, Porro sapientiam loquimur inter perfectos, sapientiam autem non sæculi hujus, neque principum sæculi hujus, qui abolentur, sed loquimur sapientiam Dei in mysterio, quæ est recondita, quam præfinierat Deus ante sæcula in gloriam nostram, quam nemo principum hujus sæculi cognovit. Nam per fidem discimus cognoscere Deum, quid sit Deus, et quæ sit voluntas Dei erga nos, quæ sint immensa beneficia ejus erga nos; per fidem enim efficimur filii Dei, et ipse donat nobis Spiritum Sanctum, ille illuminat et accendit corda nostra, ut incipiamus servare legem, quam alias ex nostris viribus neutiquam implere aut servare possemus.

Ideo, filioli, necessaria est nobis doctrina fidei, nam sine ea non possumus justificari aut reconciliari Deo; nam nemo est justus nisi obediat decem præceptis. Qui autem vult accipere Spiritum Sanctum, oportet ut credat in CHRISTUM, per fidem enim solam accipimus Spiritum Sanctum; ideo fides justificat. Si volumus salvari, oportet ut Deum cognoscamus, et Dominum nostrum Jesum Christum, Joha. xvii. Dei autem et Filii quem misit, Domini nostri Jesu Christi, cognitio non est nisi per fidem; ideo fides justificat, et affert vitam æternam. Discite ergo accurate sacrosanctum symbolon et Christianam fidem; et primum secundum textum recitate, ut eam et domi recitare et meditari possitis.

Symbolum Apostolicum.

CREDO in Deum Patrem omnipotentem, Creatorem cœli et terræ: et in Jesum Christum Filium ejus unicum, Dominum nostrum; qui conceptus est de Spiritu Sancto, natus ex Maria virgine, passus sub Pontio Pilato; crucifixus, mortuus et sepultus; descendit ad inferna; tertia die resurrexit à mortuis, ascendit ad cœlos; sedet ad dexteram Dei Patris omnipotentis; inde venturus est judicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam æternam, Amen.

Hoc ergo est symbolum et summa Christianæ fidei, in quo Deus revelavit quid sit Deus, et quæ beneficia ineffabilia nobis impenderit, et quotidie impendat, ut hoc fide apprehendamus, eaque æterna consolatione in vita et morte nitamur.

Accurate autem in hoc incumbere debetis, ut non solum verba symboli ad literam recitetis, sed et probe et exacte intelligatis; ut interrogati respondere possitis, et suo tempore vestros etiam erudire liberos, sicut vos jam erudimini. Quid enim sit turpius quam profiteri se Christianum, et rudem esse fidei et doctrinæ Christianæ? Cum quilibet Christianus astrictus sit, ut fidem suam, quando res postulat, confiteatur, liberos et posteros eandem diligenter doceat, et in illis ad veram cognitionem Christi educandis totus incumbat.

Hoc generale exordium omnibus contionibus de symbolo præmitti debet.

PRIMA CONTIO DE CREATIONE.



UT ergo, filioli, Christianam doctrinam et fidem probe discatis intelligere, initio sciendum, quod Deus est Spiritus, et Christus Johan. iv. inquit, Deus non est res corporalis, quæ cerni aut palpari possit; ubique autem est presens, videt et intuetur omnia quæ facimus, loquimur aut cogitamus, et tamen non est circumscriptus fine aut loco. Sublimior autem est illa divina essentia, quam ut humanæ mentes eam perscrutari aut intelligere possint.

Christus autem revelavit nobis credentibus quid sit Deus, id est, quid sit Deus Pater, Deus Filius, Deus Spiritus Sanctus: tres personæ et tamen unus verus et æternus Deus. Et hoc quidem, filioli, diligenter discendum est; et quanquam hæc superant omnem captum humanum, et hæc difficilia jam vobis sint, tamen suo tempore plura de hoc audietis et discetis. Jam hoc discite, quod unus, verus et æternus Deus est, et tamen tres personæ, Pater, Filius et Spiritus Sanctus. Et hoc vocamus Tri-

nitatem, eo quod hæc tria, Pater, Filius, et Spiritus Sanctus, una sint divina essentia. Et valde turpe vobis esset Christianis pueris, si hoc vos non disceretis; nam omnes baptisati estis in nomine Patris, et Filii, et Spiritus Sancti, ut sic Christiani sitis, et filii Dei, ut habeatis remissionem peccatorum. Ideo et sciendum vobis est et discendum in cujus nomine baptisati sitis, ut ita vere cognoscere possitis Deum et Patrem quem habetis in coelis.

Hoc autem satis clare docet nos symbolum: sic enim profiteamur in symbolo, Credo in Deum Patrem omnipotentem: et mox, Et in JESUM Christum Filium ejus unicum: postremo, Credo in Spiritum Sanctum. Hæc omnia tantum valent, id est, Credo in DEUM, qui est Pater, Filius et Spiritus Sanctus. Hoc autem impii et increduli ignorant, nec capere possunt. Apud Christianos autem hoc tantum mysterium adeo clare revelatum est in verbo Dei, ut etiam infantuli et pueri inde a cunis hoc audire et discere possint. Ideo gratias agere debemus Deo, quod nobis tantam sapientiam et mysterion revelavit. Ideo videtis, filioli, in symbolo doceri quid sit Deus; nempe, Deus Pater, Deus Filius, Deus Spiritus Sanctus; ut supra dixi, in symbolo discere vos posse, quid sit Deus.

Præterea discimus in symbolo quanta beneficia Deus impenderit nobis; quæ sit bona et paterna voluntas Dei erga nos. Et in hoc quidem consistit beatitudo nostra: si enim tantum sciremus quid esset Deus; non autem sciremus quicquam de voluntate ejus, an propitius esset, an vero iratus nobis et hostis; an faveret, an vero indignaretur nobis; tum sine firma consolatione, dubiæ et desertæ manerent conscientiæ. Ideo, filioli, summo studio attendite, ut discatis quæ sint beneficia Dei, quæ bona voluntas Dei erga nos, quæ sit spes vitæ æternæ ad quam vocati sumus; nam in hac cognitione sita est vita æterna.

Triplicia autem sunt opera quibus operatur Deus nobiscum, donec in vita immortalis in æternum glorificet; sicut et ipse trinus est, Pater, Filius, et Spiritus Sanctus.

Nam primum Deus Pater creavit nos, dedit corpus et animam, dedit victum, et omnes terrenas creaturas nobis subiecit.

Secundo, cum Adam lapsus sit, et nos omnes ex ipso peccatores nati simus, tum Deus Filius, nempe Jesus Christus Dominus noster, rursus nos a peccato redemit, ut nobis remittantur peccata.

Tertio, cum peccatum nobis per fidem remissum sit, tum venit Spiritus Sanctus, et renovans corda nostra sanctificat nos, expurgat subinde in nobis magis peccatum, et facit ut justis, sanctis, et templis Dei efficiamur.

Proinde hæc brevis est summa symboli ac fidei nostræ, ac si dicamus, Credo in Deum Patrem, qui me creavit; Credo in Deum Filium, qui me redemit; Credo in Spiritum Sanctum, qui me sanctificavit. Est quidem unus Deus, et una fides, ut jam audistis, sed Divinitatis sunt tres personæ, Pater, et Filius, et Spiritus Sanctus. Ideo et doctrinam symboli et fidei partiri volumus in tres partes: 1. erit de Creatione; 2. de Redemptione; 3. de Sanctificatione. Primo ergo de Creatione.

Credo in Deum Patrem omnipotentem, Creatorem cæli et terræ.

In hac prima parte, filioli, primum attendite verbum Credo hic tantum valere, quantum Confido. Credo in Deum Patrem, id est, confido in Deo Patre, omnia bona mihi de ipso polliceor. Et sententia est; non confidere debemus in ulla creatura, sed tantum in Deo illo vivo et vero; nulla n. creatura nec bona nobis afferre, nec malis affligere potest, nisi sit voluntas Dei. Non ipsimet fecimus nos, ut inquit Psalmus, nec servare, nec ab ullo periculo liberare nos possumus. Ideo confidere in solo

Deo debemus, illo niti, in illum sperare, omne bonum ab illo expectare debemus.

Qui ergo confidunt in hominibus, in favore aut gratia hominum; qui in sua eruditione aut sapientia, in suis opibus, potentia, amicis confidunt, aut similibus rebus; hi non vere credunt in Deum, neque vere ei confidunt, neque omnia bona et dona expectant ab illo, sed potius contemnunt eum, et hoc, in quo confidunt, colunt pro idolo, et graviter peccant. Ideo necesse est eos puer fieri tandem, et ruere, ut tandem agnoscant et experiantur vanas esse res in quibus confisi sunt.

Verum Dominus Deus effundit in nos quotidie infinita bona; donat nobis omnia quibus indigemus ad salutem animæ et corporis; tuetur, defendit et liberat nos ab omnibus, quæ nobis usquam nocere possint in corpore et anima. Et hæc est bona et paterna voluntas ejus erga nos, qua sine meritis ullis nostris nobis benefacit. Ideo debemus credere ei, confidere ei, omnia bona expectare ab illo, et summa hilaritate cordis, et constanti fide, illius divina bonitate niti in omnibus rebus. Hic est summus et præcipuus cultus Dei, hoc placet Deo. Et quicumque sic credunt in eum, hos habet pro suis dilectis filiis, et in omnibus etiam ostendit se eis tanquam dulcissimum parentem.

Ergo, filioli, non confidamus in ulla creatura, aut ullis rebus temporariis; sed in omnibus confidamus Domino Deo, tum erimus filii Dei, et habebimus vitam æternam.

Cujusmodi autem Deus est, in quem credimus, cui confidimus? est certe Deus Pater, ille omnipotens Creator cæli et terræ. Et hæc quidem verba sunt longe maximi ponderis; ideo quasi aurificis libella, ea expendite, et discite intelligere; nam hæc verba non humanam, non philosophicam, sed infinitam quandam et cœlestem sapientiam inclusam in se habent.

Primum docet nos symbolum Deum PATREM esse omnipotentem; id est, quod operari et facere potest, nulla

creatura obstante, quæcunque vult; nihil est ei impossibile. Et hoc quidem est fundamentum et initium Christianæ cognitionis et fidei, ut credamus Deum esse omnipotentem. Quod plerique non credunt, qui tamen Christiani aut etiam docti videri volunt; qui non credunt corpus Christi vere in cœna dari utentibus sacramento; cum tamen Christus clare dicat, Accipite, hoc est corpus meum. Quid est in causa, quod non credunt? eo quod nunquam hoc verbum vere crediderunt, Deum esse omnipotentem; sed putant, quicquid humana ratio non capit, id Deum etiam non posse operari.

Vos autem filioli, ne sequamini illos, sed sinite eos, et ex animo credite Deum esse omnipotentem, posse operari, et facere omnia quæcunque vult, et quæcunque loquitur ac promittit; tum invenietis pacem in cordibus et conscientiis vestris. Nam hæc est ingens consolatio, scire nos quod Deus est omnipotens; nam ex hoc sequitur, ut constanter confidamus, in omnibus periculis et necessitatibus credentes quod ipse nos eripere et liberare possit, etiam si rationi humanæ videantur omnia esse desperata. Ex hoc etiam sequitur, ut demisse geramus nos coram Deo, ut rebus quamvis florentibus et secundis non insolescamus, non obliviscamur Dei, nec contemnamus Deum; cogitantes Deum esse omnipotentem, qui facile impios punire et opes regum evertere possit, et facile nos prosternere, si ad iram ipsum provocemus.

Ideo, filioli, accurate expendite hæc verba (omnipotentem;) nullus est tam deploratæ valetudinis, quin possit eum sanare; nullus tam pauper, quin possit eum ditare; nullus tam hebes aut simplex, quin possit sapientem reddere; nemo tam contemptus, quin ad honores evehere possit; nemo tantus peccator, quin possit eum justificare. Ideo confidendum est Deo soli in omnibus, nam potest facere quicquid vult; nam omnia sunt in illius potestate.

Secundo dicitur Creator cœli et terræ; id est, cœlum et terram, et omnia quæ in eis sunt, creavit ex nihilo.

Hoc enim habet vox illa Creator : Deus dicit et fit, juxta illud Psalmi, Ipse dixit, et facta sunt. Nam Deus non ita construxit cœlum et terram ut artifex aliquis, faber, aut cementarius ; sed tantum dixit, (fiat,) et factum est. Ideo novo, et apud philosophiam inaudito titulo vocatur Creator ; nam in verbo mirifice condidit omnia ; ipse dixit, et mox ibi stetit tota hæc rerum universitas.

Ita etiam Deus creavit hominem, deditque ei corpus et animam, rationem et sapientiam, et subjecit ei terram, et omnia quæ ex terra nascuntur ; omnes arbores fructiferas, flores et gramina tot terræ nascentia, pisces maris, et volucres cœli, omnia animantia, fera et cicura, hæc omnia subjecit homini, ut his alatur et sustentetur, ut his se vestiat et ornet. Adeoque ad ministerium hominis creavit solem et lunam, et omnia sydera cœli ; et quod omnino præcipuum, et maximam afferre nobis potest consolationem, omnia hæc prius creavit antequam creavit hominem, ut ostendat se esse pro nobis sollicitum, et cogitare de his, quibus indigemus, antequam nascamur.

Ergo, filioli, bono et magno animo simus, et credentes in Deum sic cogitemus. Si Deus creavit cœlum et terram, tunc etiam omnipotens Dominus est omnium, et omnia in cœlo, terra fiunt secundum illius voluntatem ; et si omnia propter nos creavit, tunc et omnia vult servire nobis. Audiamus ergo vocem Christi, Matth. vi. Ne sitis solliciti animæ vestræ, quid edatis, neque corpori vestro, quo induamini ; Respicite volatilia cœli, quæ non serunt neque metunt, neque convehunt in horrea, et Pater vester cœlestis pascit illa, &c. Considerate lilia agri quomodo crescunt, non laborant, neque nent ; dico autem quod ne Solomon quidem in omni gloria sua coopertus est sicut unum ex istis. Si nunc gramen, quod hodie floret, cras in clibanum mittitur, Deus sic vestit, quanto magis vos modicæ fidei ? Ideo debemus Deo Patri, qui nos creavit, et vitam nobis dedit, ex corde confidere, quod

vitam nostram servaturus sit, et daturus omnia quibus ad eam sustentandam indigemus. Nam ipse est Creator, et tota creatura obedit illius nutui et voluntati; et si quid deesset, ipse posset quotidie de novo omnia creare, sicut singulis annis totam creaturam renovat.

Ita discimus ex his verbis, quod Deus cœlum, terram et omnia, quæ in eis sunt, creavit propter nos et in commodum nostrum, et alimenta ac victum nobis quotidianum dare vult. Ergo nemo mortalium putet aut confidat, sua prudentia, ingenio aut cura, posse quærere aut parare victum et opes, tueri vitam; sed Deo Patri omnipotenti ex animo confidere debemus: hic vult nos alere, pascere, quamdiu est illius voluntas. Interim nos debemus impendere laborem, et quilibet in sua vocatione facere suum officium; nam Deus ita vult ne simus ociosi, sed ut laboremus, et omnem curam projiciamus in eum, ut Petrus apostolus inquit.

Et hæc quidem nunc, filioli, est sententia primæ partis symboli de creatione; Credo in Deum Patrem, Creatorem cœli et terræ; id est, Credo quod Deus me creavit omnesque creaturas, quod corpus, animam, oculos, aures, omnia membra, rationem et sensus dedit et conservet. Item credo, quod ille omnipotens Dominus et Deus det mihi omnibusque nobis victum, cibum et potum, domum, predia, uxorem, liberos, agros, jumenta; quod mihi omnia, quæ ad vitam necessaria sunt, abunde supplet, ita quotidie alit et nutrit, contra omnia pericula defendit, ab omni malo custodit et liberat; et hoc totum ex bonitate et misericordia divina, sine meritis et operibus nostris, pro quibus immensis beneficiis Deo meo debeo laudem, obedientiam: hoc utique certum est.

Ideo, filioli, notate diligenter, et quando interrogamini, Quæ est summa, quomodo est intelligenda prima pars symboli? respondebitis, Credo quod Deus Pater me creavit, et omnes creaturas in cœlo et terra; quod corpus, animam, oculos, aures, omnia membra, rationem omnes-

que sensus dedit et conservat. Victum, vestitum, cibum, potum, domum, fundos, uxorem, liberos, jumenta et omnia bona, omnia necessaria ad vitam, quotidie suppeditat, quod contra omnia pericula nos defendit, quod ab omni malo custodit; et hoc totum ex mera bonitate et misericordia divina, sine nostra dignitate aut merito. Pro quibus omnibus Domino Deo meo infinitæ gratiæ debentur, et majores quam humana mente concipi possit.

Hæc generalis conclusio in fine omnium concionum de symbolo addenda est.

Ita habetis, optimi pueri, veram et simplicem sententiam hujus primæ partis symboli; et eam quidem summo studio et diligentia animis vestris infigite, ut in illo Deo vivo et vero, Patre nostro cœlesti, toto corde confidatis. Et cum fides sit opus Dei, et lux illa in corde, quam infundit Deus, quam per verbum suum et Spiritum in nobis Deus operatur, sic ut sine synceris concionatoribus ad fidem aut cognitionem Christi venire non possimus; tunc ante omnia et à teneris assuefacite vos, ad audiendum verbum Dei, donec animos vestros ad veram fidem Spiritus Dei excitet et moveat. Et deinde etiam orabitis Deum, ut fidem vobis dare, et quotidie adaugere velit. Nam qui in Christum credit, hic efficitur filius Dei, et hæres vitæ æternæ. Quando autem jam sumus filii, tum dat nobis Spiritum Sanctum; hic deinde diffundit dilectionem Dei in animos nostros, ut Dominum Deum nostrum ex corde diligamus, et ita mandata Dei impleamus. Hæc omnia contingunt nobis per fidem; quare qui perseverarit in illa usque ad finem, hic salvus erit. Hoc det omnibus nobis Deus. Amen.

SECUNDA CONTIO DE REDEMPTIONE.



AUDISTIS, filioli, de prima parte symboli, scilicet de Creatione, per quam Deum Patrem et illius beneficia cognoscimus; nempe quod Deus creavit nos, dedit corpus, animam, rationem, sensus, quod subministrat victum et vestitum, custodit et defendit nos, contra omnia pericula et mala, et secundum paternam voluntatem suam nos servat. Ergo sequitur altera nunc pars Christianæ fidei et symboli, de Redemptione, in qua Deum Filium, et JESUM CHRISTUM Dominum nostrum, et illius beneficia discimus cognoscere.

Et in Jesum Christum Filium ejus unigenitum, Dominum nostrum, qui conceptus est de Spiritu Sancto, natus ex Maria virgine, passus sub Pontio Pilato, crucifixus, mortuus et sepultus, descendit ad inferna, tertia die resurrexit a mortuis, ascendit ad cælos, sedet ad dexteram Patris omnipotentis, inde venturus est judicare vivos et mortuos.

In hac secunda parte principali symboli, discimus secundam personam Divinitatis cognoscere, Filium Dei Jesum Christum, Dominum nostrum, omnemque thesaurum bonorum et beneficiorum Dei erga nos; ut sciamus, quid ultra illa jam commemorata bona temporalia a Deo habeamus, per quæ pervenimus tandem ad vitam perfectam et æternam.

Hic autem discetis, filioli, quanta nostra fuerit et sit ex Adam miseria, sub quam horribili ira Dei fuerimus, ut tanta redemptione, tantoque precio, nempe sanguine Filii, opus esset. Nam nisi redemisset nos sua morte Christus Filius Dei, omnes essemus damnati et perdit.

Et hujus miseriæ hæc est causa; Cum Dominus Deus creasset Adam et Evam, et collocasset in paradysum, misericorditer et clementer cum eis egit ut Pater, subjecit eis omnia animantia viva, omnes pisces maris, et volucres cœli, et dedit eis ad vescendum de omni ligno fructifero; et paterne præmonens eos de damno hoc ingenti, prohibuit ne ederent de ligno scientiæ boni et mali, alias enim esse morte morituros. Debebant autem tam clementi Deo, et misericordii Patri, ex animo confidere, credere, ex corde diligere Deum, illi obedire et obsequi, libenter servare mandatum ejus.

Cum autem callidissimus hostis Satan Evam alloqueretur per serpentem, et diceret, Nequaquam moriemini, sed eritis sicut dii, scientes bonum et malum; et his verbis venenatissimis illis persuaderet, quasi Deus non faveret, aut invideret illis; ibi credidit Eva serpenti, et violavit præceptum Dei: comedit de arbore vetita, et dedit Adæ quoque comedendum.

Nunc animadvertite, filioli, quam horribile et immane damnum ex hac inobedientia sequutum est. Nam cum Adam et Eva seducti essent per serpentem, non credebant nec confidebant amplius Deo, sed cogitabant tacite irasci sibi Deum, et sibi invidere scientiam boni et mali. In veritate autem res non sic habebat, sed serpens sua

astucia sic eos deceperat; ideo incipiebant in semetipsis confidere, et cogitare de semetipsis curandis et providendis.

Deinde cum jam non amplius confidebant nec credebant in Deo, non potuerunt amplius diligere Deum, sed perditę diligebant semetipsos, et cogitabant se nullum meliorem amicum neque in cœlo neque in terra habere, quam semetipsos, sed hoc quoque longissime aberat a veritate. Cum autem ita in semetipsis confiderent, et semetipsos perditę amarent, mox sequebantur formidines, metus et concupiscentia; nam mox incipiebant hæc odisse, ab his refugere, quæ dolerent et aspera essent carni, et perditę concupiscere et cupere ea, quæ placida et sua via essent carni.

Hic nunc videtis, filioli, quatuor horrenda vitia, imo morbos, quos Adam et Eva, per hanc maliciam serpentis, contraxerunt miseri. Primum, quod non confidunt Deo: secundo, quod non diligunt Deum: tertio, quod perhorrescunt Deum, tanquam crudelem tyrannum: quarto, quod pleni sunt concupiscentia et cupiditatibus malis. Et hæc quidem sunt damna peccati originis, ex quo omnia reliqua peccata oriuntur.

Ita Adam et Eva horribiliter lapsi sunt, et in animo simul corporis viribus corrupti, peccato originis. Et sicut ipsi, ita et nos omnes, qui ex Adam nati sumus; omnes autem nati sumus ex Adam et Eva, primis illis parentibus. Perinde autem atque ex parentibus podagricis liberi nascuntur podagrici, et quemadmodum ex parentibus lepra infectis liberi nascuntur leprosi; ita et cum Adam et Eva Deo non sint confisi, tum ex his nati Deo etiam non confidunt. Et cum Deum non dilexerint, tum ex his nati Deum etiam non diligunt. Et cum formidine et concupiscentia pleni fuerint, jam ex his nati etiam refugiunt a Deo, et perhorrescunt Deum. Atque ita omnes homines super terram sunt peccatores, etiam in utero matris; nam non confidunt Deo, non diligunt

Deum, serviliter metuunt, pleni sunt pravis affectibus et concupiscentia, ut in nono et decimo præcepto, filioli, audistis. Ideo et omnes sumus natura filii iræ, sicut Paulus ad Ephe. ii. dicit; hoc est, Deus irascitur nobis propter hoc peccatum. Omnes in peccatis concepti et nati sumus ex utero matris, ut David in Psal. li. conqueritur; ideo et omnes essemus damnati, nisi Christus nos redemisset. Ergo omni diligentia, filioli, illam alteram partem symboli discetis, ut discatis cognitionem Christi, et quomodo nos redemit.

Primum autem in symbolo appellatur unicus seu unigenitus Filius Dei; est ergo natura Deus, natus ex Deo Patre ab æterno; est Sapientia æterna, et Verbum Dei, per quod Deus Pater creavit omnia. Et quanquam hæc jam puerilem captum longe superant, tamen cum tempore in illa cognitione robustiores eritis et proficietis. Hoc autem discite jam, quod Jesus Christus est vere et natura Deus, ex Deo Patre ab æterno natus.

Deinde vere est homo, nempe unigenitus Filius illibatæ et purissimæ virginis Mariæ, conceptus ex Spiritu Sancto. Hoc nunc brevius aut aptius complecti non possumus quam his verbis, Christus Dominus noster est verus Deus, verus homo.

Secundo et hoc discite, quomodo Christus nos redemit. Quæcunque in decem præceptis Deus mandavit et præcepit nobis, quæ implere non possumus, (eo quod peccatores sumus,) hoc Christus pro nobis implevit. Et quæcunque nostris peccatis promeruimus, pro quibus nos iram Dei ferre et pati debuimus, (quæ nobis intolerabilis fuisset, et adegisset ad desperationem,) hanc Christus pro nobis tulit et passus est.

Hic nunc videtis, quare Christum oportuit esse verum Deum verumque hominem, natum ex pura virgine; nam si Christus redempturus esset nos, et satisfactorius pro peccatis nostris, oportuit ipsum esse sanctum et sine peccato; nam si et ipse fuisset reus et peccator, tum sibi

ipsi consulere non potuisset, sed indiguisset alio salvatore et redemptore non aliter atque nos; nam quæ fecisset et passus esset, pro suis peccatis passus esset, et tamen non satisfecisset; ergo pro aliis pati non potuisset.

Nunc audistis nos omnes inde ab utero matris peccatores esse, cum parentes nostri peccatores fuerint. Ergo necessarium erat Christi nativitatem puram, sanctam esse; concipi ex Spiritu Sancto, nasci ex virgine, ut nativitas esset plane pura, et non redderet eum peccatorem, sicut nos nostra nativitas reddit peccatores; ut nostra immunda et damnata nativitas per Christi sanctam, illibatam nativitatem remitteretur et purificaretur. Ideo dicimus in symbolo, Credo in Jesum Christum Filium ejus unicum, Dominum nostrum, &c.

Si nunc Christus non est peccator, tunc pro peccatoribus satisfacere eosque redimere potest. Si autem Christum oportuit pati et satisfacere pro nobis, omniaque facere quæ nos facere debuimus, tum necesse fuit eum hominem fieri; si n. non esset verus et natura homo, tunc non posset facere et implere quæ homines debebamus. Ut autem vere et perfecte pro nobis satisfaceret, ab omni peccato immunis, per omnia placens Deo Patri, necesse fuit eum natura et vere Deum esse. Nam nemo potest perfecte implere voluntatem Dei præterquam ipse Deus. Ideo hæ duæ naturæ in hac persona unitæ sunt, et Christus est Deus et homo.

Præterea, cum Christus pro nostro reatu vellet pati, necesse fuit eum esse natura et vere hominem; nam alias non potuisset pati pro hominibus peccato obnoxiiis. Reatu horrendo tenebamur, æternæ mortis et inferni; ideo oportuit Christum esse vere et natura hominem, mori pro nobis. Deinde ut mortem et peccatum vinceret et tolleretur, oportuit esse naturaliter et vere Deum; nisi enim fuisset natura Deus non potuisset evadere solutis doloribus mortis, neque a mortuis potuisset resurgere. Ergo oportuit eum esse verum Deum, verumque

per omnia hominem. Et hoc est quod dicimus in symbolo, Passus sub Pontio Pilato, crucifixus, mortuus et sepultus; descendit ad inferna, tertia die resurrexit a mortuis, &c.

Ita auditis, filioli, Dominum nostrum Jesum Christum verum esse hominem, et verum Deum, non conceptum in peccato, ut vos, sed ex Spiritu Sancto, et natum ex purissima virgine Maria; et (ut homo) mortem passus est pro nobis, descendit ad inferna: verum ut naturaliter Deus, ut natura Filius Dei, solutis doloribus inferni et destructo regno mortis, resurrexit a mortuis, atque ita pro nostris peccatis omnia dependit, et reatum omnem abstulit. Ideo quando credimus in Christum, et firmiter in corde, adhærentes verbo, statuimus nos ita redemptos esse, tunc Deus jam non amplius indignatur aut irascitur nobis propter peccatum aut delicta nostra, sed gratis et misericorditer condonans et remittens peccata, propter mortem et passionem Christi, impertit nobis Spiritum Sanctum, per quem resistere jam peccato et liberari ab eo possumus.

Hæc omnia Paulus ad Roma. iv. admodum brevi, sed maximi ponderis sententia complexus est; Christus (inquit) traditus est propter peccata nostra, et surrexit propter justificationem nostram. Nam cum Christus non fuerit peccator, et tamen ut peccator passus est pro nobis, et mortuus est, tum satis ex hoc claret, quod nostra peccata suscepit, et pro nobis passus iram Dei portavit, quæ nobis ferenda erat. Deinde cum non oppressus sit, nec succumbat morti, sed per gloriam Patris dextera Dei exaltatus a mortuis resurgit, tum intelligimus jam finem esse aliquem iræ immensæ illius Dei, remissa nobis esse peccata, et reconciliatos nos esse, sanctificatos, et justificatos per fidem; nam Deus gratis imputat nobis jam justiciam alienam, scilicet Christi, pro nobis passi; non amplius imputat nobis peccatum. Hæc verba pauca, sed maxi ponderis; hanc summam totius evangelii dis-

cite, cum inquit, Christus traditus est propter peccata nostra, et resurrexit propter justificationem nostram. Quando enim alius pro nobis dependit, satisfacit et patitur, et ita ipse liberatur, tunc certum est, quod etiam hi, pro quibus passus est, liberi jam sunt. Quando autem liberi sumus, tunc sumus jam justi, ut jam nemo amplius ausit nos propter reatum, pro quo satisfactum est, accusare; ideo cum Christus a mortuis resurrexerit jam liberi sumus, et a peccatis justificati.

Cum nunc Christus Dominus noster ita satisfecerit pro peccato, et ita mortem et infernum vicerit, tunc ascendit in cœlos, et Deus collocavit eum ad dexteram suam, fecitque eum Dominum omnium, ideo etiam nunc est Dominus noster. Et hæc verba, filioli, diligenter animis vestris infigite, quod Dominus noster Jesus Christus est Dominus omnium nostrum. Ideo dicimus in symbolo, Et in Jesum Christum Filium ejus unicum, Dominum nostrum. Si enim non redemisset, tum nos detrussi essemus ad infernum; cum autem ipse redemerit nos, tum jam Christi sumus, et ipse Dominus noster, et nos eum diligere eique obedire debemus.

Et hæc est summa et æterna consolatio nostra, quod Christus Dominus noster est, et nos Christi sumus; nam ideo et defendet, liberabit nos. Et licet simus peccatores, tamen ipse remittet nobis peccata; nam ipse dependit precium pro nostris peccatis. Et ut maxime moriamur, tamen ipse rursus suscitabit nos, nam ipse vicit mortem. Et si in medios veniamus terrores, et dolores inferni, tamen tenere non poterint nos, nam ipse confregit infernum. Cum ergo habeamus tam potentem Dominum, tum extra omne periculum sumus.

Nos autem obedire debemus Domino nostro, et facere quæ nobis præcipit; nam ideo redemit nos ut justi et sancti simus, sicut ipse sanctus est, sicut postea audietis. Et qui non obedit, hic graviter punietur; nam Dominus noster Jesus Christus rursus adventurus est, judicaturus

vivos et mortuos. Ideo omni summo studio adnitemini, filioli, ut cum Christus redierit ad iudicium, inveniatur vos sanctos et obedientes, tum per ipsum habebitis vitam æternam.

In hunc modum redemit nos Christus a peccato, et horribili reatu Adam et Evæ, quo et nos omnes tenebamur. Nam per Christi passionem et mortem, et per evangelium, hoc consequuti sumus, ut Deo rursus confidere possimus; et credentibus nobis Deus dat Spiritum Sanctum, ut eum etiam diligere possimus; et Spiritus Sanctus renovat nos, et emundat ab omnibus cupiditatibus malis, ut ita sanctificati et iustificati mandata Dei servare et Domino Christo servire possimus.

Ideo, filioli, ex toto corde credetis in Jesum Christum Filium Dei unicum, Dominum nostrum; nec dubitate, quin satisfecerit pro nobis, et passus sit etiam pro nobis, pro reatu nostro. Atque per ipsum habemus remissionem peccatorum, et reconciliati sumus Deo, ut jam habeat nos pro dilectis filiis, et quando perseveramus in hac fide daturus est nobis vitam æternam.

Et hæc est summa, verus intellectus hujus secundæ partis symboli, ut credam, quod Jesus Christus natura Deus, genitus ex Patre, et verus homo, natus ex Maria virgine, sit Dominus meus, qui præcioso sanguine suo et sancta passione me perditum, miserum, damnatum hominem redemit ab omnibus peccatis, a morte æterna, a potestate Diaboli, ut ego nunc sim Christi proprius servus, et in regno ejus vivam, illique serviam, in nova, æterna iusticia et vita, sicut ipse potenter surrexit a mortuis, vivit et regnat per omnia sæcula. Hic sermo certus est.

Ideo, filioli, diligenter discite, et quando interrogamini, quomodo intelligis alteram illam partem symboli? respondebitis, Credo quod Jesus Christus, natura Deus ex Patre natus, natura homo natus ex Maria virgine, meus sit Dominus, ego redemptum mancipium; qui me mise-

rum et damnatum hominem suo præcioso sanguine et sancta passione redemit ab omnibus peccatis, a morte et potestate Diaboli, ut jam totus sim addictus Christo, in illius regno vivam, illi serviam, in æterna quadam iusticia et vita; quemadmodum ipse resurrexit a mortuis, vivit et regnat in sæcula. Hic sermo certus est. Aut, si mavultis, tunc his brevibus verbis respondete; Credo quod Christus sit traditus propter peccata nostra, et resurrexit propter justificationem nostram.

TERTIA CONTIO DE SANCTIFICATIONE.



NUNC audistis illam secundam partem symboli, de Redemptione et precio dato, in qua Deum Filium, Jesum Christum Dominum nostrum, illius ineffabile donum, omniaque illius beneficia cognovimus; nempe, quod propter nos homo factus est, quod reatum nostri peccati suscepit, quod terrores mortis et inferni propter nos subivit; per suam passionem et mortem hæc omnia devicit, et per victricem potentiam suæ resurrectionis delevit; (ut vere

et natura Deus;) ideo sedet ad dexteram Dei, et est Dominus noster; nos toti sumus servi ejus, redempti a Christo.

Jam sequitur tertia pars de sanctificatione, in qua Deum Spiritum Sanctum, ejusque beneficia, discimus cognoscere, cujus hæc verba sunt.

Credo in Spiritum Sanctum, sanctam ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam æternam. Amen.

In hac tertia principali parte symboli, filioli, proponitur nobis cognoscenda tertia illa persona Divinitatis, Spiritus Sanctus, et illius bona ac beneficia, ut cognoscamus quid post redemptionem a Deo accepimus, ut ad vitam æternam per Christi meritum idonei reddamur.

Ququam Christus Dominus noster nos a peccato, morte et inferno redemit, et vere reconciliavit Deo, tamen nihil de hac tanta re sciremus, nihil consolationis, gaudii aut pacis, in nostris conscientiis experiremur, nisi per prædicationem verbi nobis hoc esset revelatum. Maneret pavidam conscientiam, manerent terrores mortis, et omnes affectus pravi infirmæ carnis; (sicut ex Adam nobis cognati sunt;) non essemus idonei regno Dei et vitæ æternæ, si ita maneremus ut nati sumus. Ut enim hæredes Dei simus, et vitæ æternæ, oportet ut renascamur denuo, et sanctificemur, tanquam filii immaculati Dei, atque illam renascentiam, illam sanctificationem operatur Spiritus Sanctus in nobis.

Ideo appellatur Spiritus Sanctus, quo sanctificatur, quicquid est aut fit sanctum. Quando ergo Spiritus Sanctus non est in homine, tunc non potest esse sanctus, ut maxime omnia bona opera sub sole faciat. Ideo et Paulus ad Rom. i. vocat eum Spiritum sanctificationis.

Discite ergo, filioli, omnes nos esse sanctificandos et renovandos per Spiritum Sanctum; neque ullam purita-

tem aut sanctitatem consequi possumus nostris viribus aut operibus; sed oportet ut ideo credamus in Spiritum Sanctum, quod ipse sit nos sanctificaturus, quomodo et quando, tempore et modo, quibus ipse velit, tantum ne repugnemus Spiritui Sancto; ideo dicimus, Credo in Spiritum Sanctum.

Sed necessarium etiam est, ut aliquid sciamus de modo sanctificandi, quomodo Spiritus Sanctus nos sanctificat, ut nos præparare, imo locum Spiritui nos prevenienti dare possimus, ut suo lumine et efficacia omnipotenti, in nobis operetur; ideo diligenter attendite; et in hunc modum fit sanctificatio.

Cum Dominus noster Jesus Christus, per suam passionem, mortem et resurrectionem nos redemisset, et impetrasset ut peccata nobis remitterentur et efficeremur filii Dei, postea mox in die Pentecostes misit Spiritum Sanctum e cælo super apostolos in linguis igneis; ille dedit eis sapientiam et intellectum, robur et constantiam et potentiam, ut sanctum hoc evangelium de Christo (fidem scilicet, de qua loquimur) intrepide docere et prædicare possent. Et ubi ipsi præsentibus adesse non poterant, aut ubi non diu manere, ibi substituerunt discipulos et pios et eruditos, et impertierunt eis Spiritum Sanctum per impositionem manuum; atque hic ritus, atque ordinatio, mansit usque in hodiernum, et manebit usque ad finem mundi.

Atque ita evangelium hoc Christi sanctum, quod prædicamus, et doctrina illa gratiæ Christi, in tota ecclesia non humana voluntate docetur, sed ex mandato divino, et excitante animos atque operante in apostolis et prædicantibus Spiritu Sancto. Nam concionatores, sine excitatione et operatione Spiritus Sancti in rebus tantis, ad docendam hanc divinam et cœlestem sapientiam ne os quidem suum aperire possent. Nec auditores possent sic magnificare verbum et attendere ei, nisi doctrina evangelii originem suam haberet e cælo, ex Deo et Spi-

ritu Sancto; ideo Paulus ad Rom. x. dicit, Quomodo credent sine prædicante? quomodo prædicabunt, nisi mittantur?

Qui nunc credit evangelio, et recipit doctrinam de Christo, hic potest (audite verbi ingens pondus et maximam consolationem) filius Dei fieri, sicut Johannes, cap. i. testatur; Quicumque autem receperunt eum, dedit eis potestatem filios Dei fieri, his qui credunt in nomine ejus. Quando autem credimus in Christum, et baptisamur, tunc renati denuo sumus et filii Dei; nam baptismus est lavacrum regenerationis, sicut postea clarius audietis.

Mox autem, cum filii Dei facti sumus, Deus dat Spiritum Sanctum in corda nostra, sicut Paulus ad Ga. dicit, cap. iv. Quia jam estis filii, tum Deus misit Spiritum Filii sui in corda vestra, clamantem Abba Pater. Dato autem Spiritu Sancto, vera etiam dilectione Dei accenduntur corda nostra erga Deum, sicut Paulus ad Rom. v. dicit, Dilectio Dei diffusa est in cordibus nostris, per Spiritum Sanctum, qui datus est nobis. Ubi autem est dilectio erga Deum, ibi servantur mandata Dei, et incipit aliquatenus obedientia mandatorum Dei. Ad hæc Spiritus Sanctus adversatur carni et cupiditatibus ejus, et adjuvat nos in his superandis, ut illis non obediamus, sed pii et sancti et puri simus.

Ita Spiritus Sanctus primum quidem est author prædicati verbi, deinde per verbum excitat in cordibus fidem, vocatque ad baptismum, dein per fidem et baptismum operatur renascentiam. Cum autem renati sumus et facti filii Dei, Spiritus Sanctus habitat in nobis, sanctificat nos, ut simus jam templa Dei, ut Paulus ad Corinth. dicit; augeat et confirmat fidem subinde magis, ut Deum jam affectu filiorum dulciter complectamur; obsignat et certificat nostra corda nobis remissa esse peccata; accendit nos ad dilectionem erga Deum, ut jam incipiamus implere mandata et legem Dei; adjuvat nos ad resistendum peccato, et pravis concupiscentiis; mortificat et concruci-

figit Christo in nobis carnem per varias tentationes et crucem. Et hoc quidem perpetuum et indesinens est opus Spiritus Sancti in nobis, donec fides et dilectio perfecta reddantur, donec peccatum et malæ cupiditates per mortem corporis prorsus evacuentur; et tum perfecte iusti et sancti erimus, liberati ab omni peccato et malo, hæredes in regno Dei, ut veri et dilecti filii Dei.

Sicut nunc audistis, filioli, credere nos debere in Deum Patrem, qui nos creavit, in Deum Filium, qui nos redemit; ita et hic discetis, quod debemus credere in Spiritum Sanctum, qui nos sanctificavit, et subinde magis renovat et purificat omnes qui evangelio credunt. Nam qui credit in Jesum Christum, quod ille sit ille Dominus et Redemptor noster, huic datur Spiritus Sanctus, ut sanctificet eum; sicut Paulus testatur et dicit, Nemo potest Jesum vocare Dominum, nisi per Spiritum Sanctum.

Ita breviter jam traditum est vobis, quomodo per Spiritum Sanctum sanctificamur; hoc non solum diligenter animis vestris inscribetis, sed et oratione indesinenter contendetis apud Deum, ut ita vos sanctificare velit. Et, quantum fieri potest, ad hoc vos erudiendos et præparandos præbete. Qui n. libenter et attente audit conationes, qui studiose discit verbum, quo predicatur Christus, et firma fide adheret verbo evangelii, hic particeps fit hujus sanctitatis, hujus tantæ consolationis, et mansuræ ac æternæ salutis.

Quicquid præterea sequitur in symbolo brevis declaratio est eorum quæ audistis, et facile intelligitur quando hæc de sanctificatione recte percepta sunt. Et quia audivimus quod credere et confidere debemus Deo, tum sequuntur etiam præcipui articuli, propter quos illi confidere et in nullo dubitare debemus.

Primum credendum est piis et Christianis, quod evangelium et verbum illud de Christo, seu doctrina gratiæ, nunquam sine fructu aut frustra spargitur aut prædicatur in mundum, sed semper inveniuntur homines, semper

invenitur aliqua congregatio, quæ credit et salvatur, sicut Esa. lv. dicit, Verbum meum non redibit ad me vacuum, sed efficax erit, &c. Et hic cœtus in terris, eorum qui credunt evangelio, vocatur una sancta catholica ecclesia Christi, id est populus, congregatio seu cœtus Christianorum. Nam vocabulum (ecclesia) non significat templum ex lignis et lapidibus constructum, sed congregationem hominum illuminatorum Spiritu Christi, qui recipiunt verbum evangelii, et convenire solent ad audiendum verbum et orandum, et hoc quidem vos pueri diligenter discetis.

Hæc Christiana ecclesia est communio sanctorum, id est, omnes sunt sancti, unum corpus sanctum sub capite Christo, una sancta congregatio. Et omnes thesauros et opes spirituales, quæ pertinent ad sanctificationem, habet ecclesia a Domino suo Christo Jesu, et sunt bona omnibus et singulis communia; nam qui vere pius est, illorum bonorum fit particeps.

Hæc autem sunt bona, quæ Christiani, et tota Christi ecclesia habet communia; primum quod Deus Pater (illa æterna et infinita Majestas) est misericors, et dulcissimus Pater noster; Deus Filius est Redemptor et Mediator noster; Deus Spiritus Sanctus est communis omnium credentium Sanctificator; deinde evangelium, doctrina hæc æternæ consolationis, baptismus; sacramentum corporis et sanguinis Domini nostri Jesu Christi; per quæ totius cœlestis hæreditatis et omnium bonorum Christi participes reddimur. Deinde oratio et sancta crux. Crux autem piorum vocantur ejusmodi passionēs et tentationes quæ sunt salutares et utiles, quæ erudiunt et promovent nos ad cognitionem voluntatis Dei et vitam æternam, atque hæc crux, hæ afflictiones sunt in omnibus vere piis. Crux incredulorum et afflictiones impiorum sunt nocentes, quia augent impatientiam, promovent ad desperationem et damnationem.

Hæc scire ideo utile est, ut cognoscamus vera cogni-

tione Dei nihil in coelo, neque in terra, quicquam esse præstantius, et hæc ingentia et maxima bona et dona extra ecclesiam Christi non inveniri: et ut firmiter credamus has immensas, ineffabiles, infinitas opes, et thesauros veros, primitias regni cœlorum et vitæ æternæ, tantum in ecclesia esse, nusquam alibi, neque apud sapientes et philosophos gentium, neque apud Turcicam illam tot milium hominum colluviem, neque apud papisticam illam et titulo tenus ecclesiam inveniri. Quando ergo vera ecclesia, habens Spiritum et verbum, hæc tanta et tam accumulata bona nobis promittit, non dubitare debemus, nos ea jam accepisse. Et quando in his bonis et opibus constituit nos œconomos, ministros et concionatores, non dubitandum est, quin Deus efficaciter nobiscum operetur et præsens adsit nobis, adjuvet nos, et semper contra mundum et regnum Diaboli corroboret, et adjuvet nos ut foeliciter, secundum vocationem nostram, omnia geramus.

Secundo, Credenda quoque est remissio peccatorum; nam ubicunque est ecclesia Christi, ibi est (inenarrabile illud donum et immensa et æterna consolatio) gratis oblata gratia, et remissio peccatorum; et extra ecclesiam nemini hominum remittuntur peccata; ergo remissio peccatorum quærenda est apud ecclesiam Christi; ergo absolutionem ibi quoque petere debemus, ut firmiter credamus, quando ecclesia vera per ministros suos remissionem peccatorum promittit, et hic in terris absolvit, absolutos nos esse etiam coram Deo in cœlis, ut de clavibus latius audietis.

Tertio credenda est etiam resurrectio carnis aut corporum; videmus enim hanc horribilem pœnam peccati originalis inter cætera quoque inflictam Adam et posteris ejus, ut corpus illud pulcherrimum humanum, ad æternitatem et immortalitatem creatum, semel per mortem hic dissolvendum sit, squalori funeris et sepulchri subjiciendum. Hoc autem ideo fit, ut peccati tyrannis, quæ ad-

huc in carne nostra sævit, per mortem finiatur, sicut Paulus ad Romanos inquit, cap. vi. Quando enim in fide morimur, jam conscientia libera est a peccato; et morte corporis cessant impetus illi et fremitus animorum adversus mandata et voluntatem Dei; deinde et peccata contra proximum, ira, invidia, libido, avaricia, superbia, omnesque malæ cupiditates. Et tandem in extremo die, Deus suscitabit nos a mortuis, ut tales infirmitates et peccata non amplius inveniantur in nobis, sed erimus puri, spirituales, et immortales, adeoque conformes corpori claritatis Christi. Et ut eo firmitus hæc credamus, tum Christus ipse surrexit a mortuis, adeoque ipse non solus, sed multi sancti cum eo, sicut evangelium Matth. xxvii. et Daniel xii. testantur.

Quarto, Credenda est et æterna vita; quando enim resurgemus a mortuis, tunc in æternum cum Christo, in leticia quadam inenarrabili et glorificata vivemus, in iusticia, perfecta sanctitate, et vita æterna. Et hæc claudamus hac voce Amen, quod tantum valet; id est, certo certo hæc firmissima et vera sunt.

Ideo et, filioli, ex corde credetis in Spiritum Sanctum, qui remissionem peccatorum nobis per ordinarios concionatores, et per omnes veros verbi ministros annunciat, et corda ac animos nostros ad credendum movet et illuminat, et subinde per fidem, in ecclesia Christi, magis purificat et sanctificat, peccatum expurgat et delet, et tandem a mortuis suscitabit ad vitam æternam. Et certo statuetis apud vos, nec dubitabitis, quod hæc omnia operaturus sit in nobis, sicut incepit, modo nos obedierimus, et perseveraverimus in fide usque ad finem. Qui enim usque ad finem perseverarit, hic salvus erit.

Et hæc est summa et simplicissimus intellectus hujus tertię partis symboli de Sanctificatione. Credo, quod non ex viribus humanæ rationis, vel conatu meo, credere possum in Christum Dominum nostrum, aut pervenire ad eum; sed Spiritus Sanctus per evangelium me vocavit,

suisque donis illuminavit, et in vera fide sanctificans cor meum firmum et certum reddidit, sicut et totam veram ecclesiam Christi, passim in omnibus gentibus et nationibus sub sole dispersam, per prædicationem evangelii vocat, congregat, illuminat, sanctificat, in una vera confessione et fide Christi corroborat et conservat. In qua ecclesia sancta mihi et omnibus credentibus misericorditer peccata remittit, meque in extremo die et omnes mortuos suscitabit, dabitque vitam æternam. Hoc solum, præ omnibus aliis doctrinis et religionibus mundi, firmum et certum est.

Ideo, filioli, hoc diligenter discite, et cum vos continget interrogari, quomodo intelligis tertiam partem symboli? respondebitis, Credo, me non ex humano robore, sapientia, non ex viribus mentis aut rationis humanæ, credere posse in Jesum Christum, aut ad eum pervenire; sed Spiritus Sanctus per evangelium me vocavit, donisque suis erudit, atque in vera fide hactenus me sanctificavit, quemadmodum et totam Dei ecclesiam super terram vocat, illuminat, congregat, sanctificat, et in cognitione Christi ac vera fide conservat, retinet. In qua ecclesia mihi et omnibus credentibus quotidie omnia peccata prolixè condonat et remittit; et in extremo die me et omnes mortuos suscitabit, et una cum omnibus credentibus, per Christum, in quadam æterna vita glorificabit; hoc vere certum et firmum est.

DE ORATIONE.



Generale exordium ad omnes contiones quamdiu de oratione
Dominica conciones fiunt.

DOMINUS noster Jesus Christus, filioli, dicit Marci
xi. Omnia quæ petieritis, si credideritis, ea accipietis: et
Johan. xiii. Quicquid petieritis Patrem in nomine meo,
ego faciam.

Nunc hactenus audistis in decem præceptis quid de-
beamus facere, et præterea quod nos non possumus fa-
cere neque implere legem Dei, nisi Spiritus Sanctus in
nobis operetur. Audistis etiam non dari Spiritum Sanc-
tum a Deo, nisi credentibus in Christum. Et jam probe
didicistis quid nobis credendum sit, et præterea quod
hoc credere non possumus, nec Christo adherere, nisi
Deus aperiât corda nostra et det nobis fidem; nam fides
est opus Dei in nobis.

Ergo cum sic sciamus quid facere et credere debea-
mus, summe necessarium est ut a Domino Deo ardenti-

bus votis hoc petamus. Ipse Dominus Mar. vii. dicit, Petite et accipietis, quærite et inuenietis, pulsate et aperietur vobis. Quando autem petimus, oportet ut in nomine Christi petamus, si modo exaudiri volumus; ipse enim promisit, Quicquid petieritis in nomine meo, hoc faciam: et quicquid non in illius nomine petierimus, hoc non faciet. Petere autem in nomine ejus, est petere secundum voluntatem ejus; id est, ut petamus hoc, quod ipse jussit nos petere, ut ad Deum conversi sic possimus eum invocare, O Deus et Pater noster, Pater Domini nostri Jesu Christi, qui es in cœlis; ego oro et peto ut des mihi misericorditer hoc vel illud donum; non a me ipso ausus ad tantam majestatem accedere, sed dilectus Filius tuus, Dominus noster Jesus Christus, jussit me sic orare, ac illius nomine et jussu hoc facio; ideo, si me exaudis, exaudis dilectum Filium, Dominum nostrum Jesum Christum; si autem me non exaudis, tunc nec Christum exaudis, qui me huc misit, et jussit hoc petere.

De ejuscemodi oratione in fide Johannes loquitur in sua Epistola, Hæc est fiducia quam habemus ad eum, quod cum aliquid petimus secundum illius voluntatem, exaudit nos; et si scimus quod nos exaudit, tunc scimus quia habemus quod ab eo petimus.

Ad hæc, credere firmiter debemus nostram orationem exaudiri; nam qui non credit, ille nihil accipit; ideo dicit, Si credideritis, accipietis. Ut nunc possimus credere, et certo statuere nos exaudiri, tum promisit se facturum quicquid in ejus nomine petierimus. Et ut sciamus etiam et certi simus nos orare secundum illius voluntatem, tum ipse Dominus docuit nos quomodo orare debeamus.

Proinde non est liberum nobis orare, vel non orare, sed præcepto Dei obligati sumus ad orandum, sicut in secundo præcepto audistis; ideo summa diligentia discite sanctam orationem Dominicam, quam Dominus noster Jesus Christus, magnus ille Doctor, ipse nos docuit; ergo jam hic in cœtu distincte recitate orationem Domini-

cam, ut domi etiam eam recitare possitis. Dominus noster Jesus Christus ad suos discipulos dixit, Vos quidem in hunc modum orabitur :

Pater noster, qui es in cœlis, Sanctificetur nomen tuum ; Adveniat regnum tuum ; Fiat voluntas tua, sicut in cœlo, et in terra ; Panem nostrum quotidianum da nobis hodie ; Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris ; Et ne nos inducas in tentationem, Sed libera nos a malo. Amen.

Hæc est oratio, quam nec angelus ullus, neque homo, neque ulla creatura, tanto pondere rerum, tanta brevitate præscribere posset ; brevis quidem, sed res gravissimas et maximas complectens, filioli. In hac Christus Dominus noster docet nos petere omnia, quæ in Decem Præceptis Dei vivi mandata sunt, et quæ in symbolo nobis sunt promissa.

Hic autem adniti debetis, ut hanc orationem sanctissimam, ex ore ipsius Christi magni Concionatoris acceptam, recitare possitis ; date operam ut bene intelligatis, et pondus verborum tanti Magistri expendatis ; ut interrogati respondere possitis, et vestros liberos sic erudire, sicut vos jam erudimini. Quid enim turpius coram Deo et hominibus, quam si quis nomine profiteatur se Christianum, sciatque quid credere et facere debeat, et tamen ignoret, quomodo a Deo petere debeat, ut det quod, paterne offerens, ubertim se daturum promisit ; et ut maxime sciat, tamen ex torpore et desidia et contemptu non petat ; cum tamen proprium officium Christiani sit Deum in omnibus rebus et necessitatibus invocare, ei gratias agere, illius nomen gloriosum amplissimis semper laudibus celebrare ?

Hoc exordium præmittendum singulis contionibus de oratione Dominiica.

PRIMA CONTIO.

Enarratio primæ petitionis.



NUNC, filii, ut hanc orationem intelligere discatis, tum hoc primum discetis; quod nos miseri peccatores non priores prævenimus Deum, nec fundamentum primum ponimus nostræ salutis; sed Dominus et Deus noster, ille incipit, et justificaturus primum vocat nos per evangelium. Primum Deus mittit nobis pios et fideles ministros, et, antequam aliquid boni operemur, offert nobis suam gratiam; mittit concionatores et nuncios pacis qui annunciant nobis promissiones gratiæ et evangelium, jubet conterritos animos confidere misericordiæ, adeoque aperit corda nostra, ut verbis docentium pia attendere et credere possimus; sicut et Christus dicit, Non vos priores me elegistis, sed ego elegi vos.

Quando nunc ita vocavit nos ad fidem, et fidei lucem in corda dedit, ut in ipsum credamus, diis alienis relictis, ut sunt verba primi præcepti; tum et nos exercere nos

debemus ad pietatem, ardentem orare Deum, ut pergere et adjuvare nos velit, et dare nobis ut possimus facere quæ præcepit, et credere tantis promissionibus; nam nihil valet oratio non credentis. Ideo oportet ut Deus incipiat, et vocet nos per verbum, ut fidem det in corda nostra, alias non essemus quicquam unquam petitori. Ergo nos non prævenimus Deum, non ita incipimus initio, Pater da mihi ut credam quod Pater meus sis, sed, Pater noster qui es in cœlis &c. hoc est, Domine Deus Pater cœlestis, tu antequam ego inciperem orare, antequam nomen tuum nossem, dedisti mihi concionatores et prædicatores, et per hos annuntiasti quod sis Pater meus per Jesum Christum, et aperuisti cor meum ut credam quod sis Pater meus; ideo oro, mi Pater cœlestis, da, da hanc gratiam, ut nomen tuum sanctificetur.

Et qui hoc ita se habere non crederet, ille saltem ex hac oratione hoc discere posset; nam Christus Dominus noster bene novit voluntatem Patris sui cœlestis, nempe quod velit nobis esse dulcissimus Pater, alias non docuisset nos hunc titulum, Pater noster. Vicissim ergo afficiamur dulci et filiali affectu, et concipiamus maximam fiduciam ad Deum; nam omnium nostrum est Pater.

Nunc videtis quam ardenti amore et miro affectu qui libet pater in terris complectitur liberos suos; nam parentes summam curam adhibent in educandis liberis, his student parare victum et vestitum, propter eos subeunt labores, hos docent, constituunt eis gubernatores et pedagogos. Et si alicubi peccant liberi, ut castigandi sint, tamen amor manet paternus, tamen compatiuntur liberis, et mallent parcere. Et cum resipiscunt pueri, jam omnia remissa sunt, et ad condonandum promptissimi sunt parentes. Ita multo magis Pater noster, ille cœlestis Deus, hic vere vult esse Pater, vult nos alere et custodire, erudire et docere, ut in æternum salvemur. Et ut maxime in peccata aut errata incidamus, tunc hoc per Christum nobis vult condonare, ut maxime corripiat nos; tamen

non vult affligere perpetuo, sed ad tempus, ad castigationem solum, ut in viam redeamus.

Ergo de hac tali et tanta paternitate, merito gloriamur, et ingenti et ineffabili leticia afficimur, et merito vicissim diligimus Deum; cum noster Pater sit, et infinitis bonis ac donis nos adobruat. Libenter ergo orabitis hanc orationem; nam quando oratis, loquimini cum Patre in coelis, et ipse exaudit nos, et paterne benefacit nobis, et dat omnia quæ petimus. Sæpe ergo, et diligenter orabitis, quando mane surgitis, quando templum ingredimini, sub horam prandii, sub horam somnii, ut a teneris assuefaciatis vos, ut libenter et sæpe oretis. Nam per orationem quærimus et consequimur omnia, quæ Christus nobis promeritus est, et quæ Pater ille cœlestis promisit.

Verum hoc quoque diligenter expendetis quod dicimus, Pater noster qui es in coelis, ad discernendum quod non sentimus de parentibus in terris; nam in terris etiam habemus patres; hi sunt homines sicut nos, et nos salvare non possunt. Verum in coelis habemus longe alium, majorem, spiritualem et æternum Patrem; hic in omni necessitate nos adjuvare potest, et tandem etiam salutem et vitam dare æternam. Quemadmodum autem liberi carnem et sanguinem a parentibus habent, et plerumque eos referunt facie; ita spiritum a cœlesti nostro Patre habemus, et secundum spiritum Patrem in coelis referre et exprimere debemus; id est, credere debemus verbo ejus, obedire mandatis ejus, vitare ea quæ prohibet, et per omnia affecti esse debemus secundum illius sanctam voluntatem et Dei verbum; et tunc vere est Pater noster, nos illius tenelli filii. Et quemadmodum in cœlo est, et lucem inhabitat inaccessam, ita et nos glorificabimur, et erimus in cœlo in æternum, apud illum Patrem. Has tantas res (quæ supra omnem captum sunt humanarum mentium) his brevibus verbis docet Dominus noster Jesus Christus cum inquit, Pater noster qui es in coelis.

Nunc sequuntur in hac sancta oratione aliquot dis-

tinctæ petitiones, in quibus omnia comprehenduntur quæ in Decem Præceptis mandata sunt, et in symbolo promissa. Has, filioli, summa diligentia discetis, ut scire possitis quid petatis. Priores tres petitiones agunt de rebus primæ tabulæ Decalogi. Aliæ quatuor petitiones agunt de promissionibus symboli et rebus secundæ tabulæ, ut audietis.

Prima petitio continet res primi et secundi præcepti, Ego Deus tuus. Non assumes nomen Domini Dei tui in vanum. Et hæc sunt ejus verba :

Sanctificetur nomen tuum.

Supra dixi, filioli, quod nos non prævenimus Deum, non oramus priores, quod Deus velit Deus esse et Pater noster; sed Deus misericordia ineffabili prævenit nos, vocat nos per verbum, vocat nos ad fidem, dat nobis spiritum, dat ut ipsum pro Patre et Domino agnoscamus, antequam de hoc cogitare aut quærere Deum possimus.

Cum ergo nunc per verbum et fidem vocarit, et per baptismum inservit Christo, et membra fecit ecclesiæ Dei, non debemus esse segnes, nec ociosi, sed cogitare de profectu, et sic orare: Pater noster qui es in cælis, cum dederis nobis indignis sanctum evangelium tuum; tu nos elegeris, nos te non elegimus, cum miseris concionatores qui predicant nobis verbum per quod sanctificati et fide edocti sumus, ut te jam pro Deo agnoscamus, atque ita aliquatenus primum præceptum implere possimus. Nunc O Pater noster, quod cepisti perfice, perge auxiliari nobis, ut et secundum præceptum implere possimus, nempe ut tuum nomen sanctificetur, hoc est, tanquam sanctum celebretur. Hæc oratio placet Deo, et exaudit nos, et Deus dat nobis gratiam et vires, ut nomen ejus sanctificare possimus.

Sanctificare autem nomen Dei tunc dicimur, quando nomen ejus pro sancto habemus, et ut sancta sanctorum reverenter tractamus, quando ex vero timore et amore Dei nos abstinemus, ne nomen Dei in vanum assumamus.

mus, quando nomen Dei confitemur, laudamus, celebramus, in omni necessitate invocamus. Nomen enim Dei per se sanctum est; tunc autem nos violamus sanctitatem nominis Dei, quando eo ad res impias et prophanas abutimur, quando de Deo, aut rebus divinis impie loquimur, quando de Deo et religione falsa docemus, aut nomine Dei ad idolatricos cultus et errores abutimur; aut quando per nomen Dei pejeramus. Item sub nomine Dei hominibus aut aliis creaturis dira imprecamur; aut cum de Deo et de rebus divinis loquentes eas in risum et jocum vertimus, et ad res ludicras abutimur; et quando non vivimus secundum verbum Dei, sed contemnimus Deum et præbemus scandalum, ut et alii de Deo et rebus divinis contemptum sentiant et loquantur.

Nunc admodum hoc horrendum est auditu, filioli, quod nos vocamur ecclesia et Christiani: scimus Deum esse Dominum et Patrem nostrum, et tamen adeo mali, adeo infirmi, pravi et ingrati sumus, ut nomen ejus non sanctificemus seu reverenter tractemus. Ideo valde necessarium est, ut Deum ardentem oremus, velit nobis auxiliari, ne nomen divinum irreligiose tractemus, sed sanctificemus, et amplissime honorificemus, ut et ab aliis honoretur. Hoc autem fit quando verbum Dei syncere prædicatur et docetur, et nos doctrinæ per inculpatam vitam respondemus; id est, quando verbum ejus credimus et confitemur, in omni necessitate invocamus nomen Dei, et pro omnibus beneficiis gratias agimus.

Quando enim falsa doctrina traditur, tunc nomen Dei prophanatur; nam falsa doctrina honoratur quasi sit verbum Dei et sancta, cum tamen sit mendacium Diaboli et prophana. Quomodo autem nomine Dei horribilius possemus abuti, quam cum hoc sanctum nomen prætextitur mendaciis Diaboli, et mendacium sic ornatur ut eo facilius decipiantur homines?

Deinde crudeli et plane Caynica persecutione sanæ doctrinæ etiam blasphematur, et contumelia afficitur, nomen

Dei; nam cum evangelium et piam doctrinam hæresim et errorem vocant impii hypocritæ, Deus ipse accusatur tanquam hæreticus, qui hanc doctrinam dedit. Hæc autem est horribilis blasphemia nominis divini.

Ita et quando verbo Dei non credimus, tunc violamus nomen Dei, et contumelia afficimus, quasi Deus non sit verax.

Deinde quando evangelium et verbum ejus coram mundo non intrepide confitemur, contemnimus et conspuimus nomen ejus. Nam qui evangelium abnegat, et non confitetur constanter, qui contritus ab hominibus revocat quæ pie docuit aut confessus est, hic perinde facit atque si Deus, Christus Filius Dei vivi, et totum evangelium, non satis dignum sit, aut quasi hoc honore dignari non velit, ut coram regibus et potentibus mundi de hoc loquatur, aut ut propter hoc aliquid patiatur.

Deinde quando Deum Patrem nostrum appellamus, (sicut re vera est,) et nos gloriamur tanti Parentis esse filios, et tamen non pia et inculcata vita præstamus id quod profiteamur, tunc nomen Dei prophanamus: Nam patris contumelia est filius male frugi. De hoc conqueritur Deus per Ezechielem prophetam cap. xxxvi. Nomen meum propter vos blasphematur inter gentes.

Ita etiam habet res cum invocatione et gratiarum actione; qui Deum non invocat, non gratias agit, hic contemnit et negligit Deum, quasi non sit verus Deus, qui in omnibus necessitatibus subvenit nobis, subvenire vult et potest. Qui enim fatetur se adjutum esse a Deo, ille merito agit gratias; qui etiam credit, quod posthac erepturus sit, ille merito invocat.

Qui ergo sanam doctrinam non tradit, non credit in nomen Christi; qui verbum Dei non intrepide confitetur, qui non digne evangelio ambulat, non in omni necessitate Deum invocat, non in omnibus hilariter et alacriter gratias agit pro variis beneficiis, hic aspernatur et contemnit Deum nomenque Dei, et præbet occasionem ut alii con-

temnant, et hoc est peccatum longe maximum; ergo orare debemus, ut Deus nos ab hoc peccato custodiat.

Hæc nunc est sententia et simplex intellectus hujus primæ petitionis; nomen quidem Dei per sese sanctum est, sed nos petimus hic ut et in nobis sanctificetur; hoc fit, quando verbum Dei syncere docetur, quando nos digne evangelio ambulamur et vivimus; hoc da nobis, Pater cœlestis. Qui autem aliter docet quam purum verbum Dei, hic nomen Dei prophanat et contemnit. Ab hoc peccato custodi nos, Domine.

Ergo, filioli, hæc discite accurate, et cum interrogamini, Quomodo intelligitis primam petitionem? respondebitis, Nomen Dei per se sanctum est, sed hic petimus ut in nobis sanctificetur. Et cum interrogamini, Quomodo ergo sanctificatur? respondete, Quando verbum Dei pure et syncere docetur; quando nos, ut irreprehensibiles filii Dei, sancte et pie in hoc sæculo vivimus. Ibi succurre nobis, adjuva nos, O Pater cœlestis. Qui autem aliter docet aut vivit, quam secundum verbum Dei, hic nomen Dei prophanat.

Generalis conclusio in omnibus concionibus quamdiu de oratione Dominica conciones fiunt.

Ita traditam habetis, filioli, sententiam et summam illius primæ, secundæ vel tertiæ petitionis. Hoc tenete in memoria, et indesinenter sic orate Dominum, nihil hæsitantes quin ipse exauditor sit vos, et daturus ut sancti et vere pii efficiamini, sicut decet inculpatos filios Dei, qui Patrem suum habent in cœlis. Ipse enim promisit se daturum quicquid petierimus in nomine ejus. Nunc in nomine ejus utique petimus, quando orationem Dominicam oramus; ipse enim Dominus noster Jesus Christus hanc formam præscripsit orandi, et jussit sic orare. Ergo ex corde credamus quod Deus exaudierit nos, cum Pater sit noster. Nam quando promissionibus ejus credimus, tunc certo exaudimur, et per orationem consequimur ut

id accipiamus quod credidimus et petivimus, et ut obediamus ei et impleamus quæ ipse præcepit; hoc det nobis omnibus Deus, Amen.

SECUNDA CONTIO.

Enarratio secundæ petitionis.



NUNC audistis primam petitionem, quomodo in illa oramus, quod Deus velit nobis dare ut possimus implere secundum præceptum Decalogi, nempe ut non assumamus nomen Dei in vanum, sed ut in nobis sanctificetur. Ideo sequitur nunc secunda petitio, in qua petimus, quod Deus velit nobis dare vires implendi tercii præcepti Decalogi, id est, ut sabbatum reverenter peragamus et sanctificemus. Et hoc fit, non solum intermittendo opera nostra externa, sed tunc maxime cum carnis cupiditates mortificamus, verbum Dei diligenter audimus, et ex corde ei obedimus. Hoc autem sine peculiari gratia et auxilio Dei præstare non possumus; ideo ardentem orare debemus, sicut nos Christus in secunda petitione docuit:

Adveniat regnum tuum.

Ut autem hæc verba recte et probe intelligatis, diligenter attendite, ut discatis quid sit regnum Dei quod petimus. Regnum Dei, ut Paulus ad Rom. xiv. inquit, est justitia, et pax, et gaudium in Spiritu Sancto. Et quamvis hæc verba vobis difficilia et forsitan obscura sint, tamen bene intelligetis, si diligenter attendatis. Scitis enim Cæsarem et reges in mundo habere sua regna, et subditi qui ejusmodi reges agnoscunt pro suis dominis, eisque obediunt, hi pertinent ad regnum, et subjecti sunt. Et ita habet res cum regnis mundi, quod quilibet rex subditis suis mandat et præcipit, atque eos ita gubernat, ut non faciant quæ ipsi volunt, sed quæ rex præcipit.

Sic et Deus habet hic in terris in ecclesia coeleste regnum, et hoc regnum cœlorum (quod toties Christus in evangelio nominat) in hac vita in credentibus incipit. Et omnes vere credentes, et servantes mandata, pertinent ad hoc regnum. Et quando Deus incipit suos vocare ad hoc regnum per evangelium, tunc regnum Dei venit ad nos, et incipit. Nam Deus incipit, et fit Dominus et Rex piorum, regit et gubernat eos, ut non amplius faciant quæ volunt secundum carnem, sed quod Dominus Deus, qui Rex eorum est, per verbum suum docet et præcipit.

Et reges quidem ac potentes in mundo vi quadam imperant, minis atrocibus et duris pœnis agunt et cogunt subditos ad obedientiam, et recte quidem; nam sic est ordinatio Dei. Verum Deus non ita administrat res in illo regno cœlorum, sed regit homines paterna lenitate, per verbum evangelii et Spiritum Sanctum, idque in hunc modum.

Deus facit nobis prædicari evangelium, quomodo Christus pro nobis passus sit, mortuus sit et resurrexerit, ut in symbolo paulo ante audistis. Ad hæc aperit corda, et dat fidem, ut evangelio obedire possimus. Credentibus autem evangelio dat Spiritum Sanctum, qui nos gubernat, et in omnem veritatem ducit.

Nam primum per fidem justificamur coram Deo; nam

fides participes nos facit justiciæ Christi, et inserit nos Christo. Et qui vera fide promissionem gratiæ apprehendit, huic Deus dat Spiritum Sanctum, per hunc diffunditur dilectio in cordibus nostris, quæ implet omnia mandata. Ergo qui credit in Christum, et qui vere credit evangelio, hic justus et sanctus est coram Deo per justiciam Christi, quæ illi imputata et donata est, sicut Paulus inquit, Rom. iii. Arbitramur hominem justificari per fidem absque operibus. Justus etiam est coram mundo propter dilectionem et charitatem quam Spiritus Sanctus in corde illius operatur.

Secundo, fides pacem et tranquillitatem parit in cordibus nostris et conscientiis; nam per fidem scimus et certificamur nobis remissa esse peccata. Ideo Paulus ad Rom. cap. v. dicit, Justificati ergo pacem habemus per fidem erga Deum, per Dominum nostrum Jesum Christum.

Tertio, illa pax affert præcipuum et ingens gaudium nostris cordibus et conscientiis, ut Deum pro tanta amplitudine infinitæ et ineffabilis illius misericordiæ et gratiæ ardentem diligamus, laudemus, celebremus, gratiasque semper agamus; utque excitati et alacres reddamur ad faciendâ ea quæ Deo placent, et vitanda ea quæ ei displicent.

Hoc, filii, est illud regnum Dei, quando per evangelium et Spiritum Sanctum Deus cordibus nostris dominatur, quando in nobis efficax est; id est, ut justificemur, et pacem habentes conscientiæ lætemur et exultemus in Spiritu Sancto propter abundantiam illam gratiæ et amplitudinem beneficii Christi. Et hoc est quod Paulus dicit Rom. xiv. Regnum Dei est justitia et pax et gaudium in Spiritu Sancto.

Quemadmodum nunc rex terrenus suum populum regit suis mandatis, suo nutu atque potentia, ita Deus regit et gubernat ecclesiam et pios (in regno cœlorum hic in terris) per verbum sanctum evangelii et virtute Spiri-

tus Sancti, quem effundit opulenter super omnes qui evangelio credunt, et allicit ac trahit nos per verbum hoc jucundum gratiæ, et evangelium pacis, ut volentes et sponte illi obediamus. Nam Deus non delectatur coactis officiis, neque servili cultu, sed vult habere populum spontaneum, sicut David Psal. cx. dicit. Et hoc est illud regnum Dei quando nos ita gubernat et regit, et nos non facimus quæ nostræ sunt voluntatis, sed quiescimus et sabbatizamus a nostris operibus malis, et pravis affectibus, corpore et animo. Facimus autem ea, quæ Deus et Spiritus Sanctus in nobis operantur, hoc est, sanctificare sabbatum, quando cultu vero honoramus Deum, verbum Dei diligenter audimus, ut Spiritus Sanctus in nobis operetur sancta, divina et cœlestia opera, hoc est, justiciam, pacem et gaudium, ut jam audistis.

Qui ergo orat, Adveniat regnum tuum, ille nihil aliud orat quam quod Deus velit dare, ut a nostra propria voluntate feriemur, ne faciamus quod carni arridet et nos delectat, sed paciamur Deum, per sanctum verbum et Spiritum suum, sancta opera in nobis operari, ut ita tertium præceptum impleatur, Memento ut diem sabbatum sanctifices. Nam ita declarat hoc præceptum Esaias cap. lviii. et dicit, Si non feceris voluntatem tuam in die sancto meo, vocaveris sanctum jucundum, et sanctum Domini gloriosum, &c. De his omnibus ergo, filioli, debet esse oratio vestra ad Deum, nempe ut adveniat regnum Dei, ut velit regnum suum incipere in nobis, ut ei ita obediamus, sicut audistis.

Venit autem regnum Dei duplicem in modum ad nos. Primo per verbum et fidem, quando nobis prædicatur evangelium, sicut audistis, nempe quod Dominus noster Jesus Christus a peccato, morte et inferno nos liberavit per suam crucem, mortem et resurrectionem. Nam per prædicationem verbi discimus confidere Deo, et diligere Deum; hæc cognitio Christi, et fides, de die in diem crescit, non solum in his qui jam inceperunt credere, ut

in neophytis, sed his etiam qui jam olim professi sunt Christum, in hac fide proficiunt. Nam fides erga Deum per quotidianam prædicationem evangelii corroboratur, et dilectio eorum augetur.

Secundo, venit ad nos regnum Dei tandem per illam revelationem æternæ glorificationis et regni Dei, quando in extremo die resurgemus a mortuis et in regnum cœlorum recipiemur; ibi tunc perfecte iusti, sancti et in æternum salvi erimus. Hoc totum autem est nobis adhuc hic absconditum, et nondum apparet; verum in extremo die illa ingens et ineffabilis gloria revelabitur. Sic Johannes in sua canonica cap. iii. inquit, Nondum apparuit quid erimus, scimus quoniam cum apparuerit similes ei erimus, et videbimus eum sicuti est.

Hæc omnia facit Dominus Deus in mundo prædicari, absque meritis et operibus nostris, ex mera gratia sua et amplissima illa misericordia, etiamsi nondum petiverimus, imo antequam petamus. Non autem prodesset nobis, etiamsi in toto orbe prædicaretur, quando nos non crederemus; hoc est, quando non in nostra corda veniret, quando non intra nos esset regnum Dei. Ergo summo studio orare debemus, ut non solum predicari faciat, sed etiam ut det fidem, et non solum aliis, sed etiam nobis. Et hæc petitio hoc habet in summa, quod Deus verbum suum et evangelium Christi per synceros concionatores velit mittere et dare, et per Spiritum Sanctum perducere nos ad fidem, ad obedientiam erga Deum, eamque quotidie augere; et dein reliquum impium, inobedientem mundum, cum omni malicia sua, abolere et tollere, et nos in æternum regnum et gloriam recipere.

Hæc est sententia et simplex intellectus hujus secundæ petitionis. Nempe regnum quidem Dei per se venit sine nostra oratione, sed hic oramus ut etiam ad nos veniat. Hoc tunc fit, quando Pater cœlestis dat nobis Spiritum suum, ut sancto verbo ejus credamus, pie et sancte vivamus, hic in ecclesia temporaliter, et alibi in æternum.

Ideo hæc diligenter discite, et ubi continget vos interrogari, Quomodo intelligis secundam petitionem? respondebitis, Regnum quidem Dei per se venit; nos autem hic petimus ut ad nos veniat. Et cum interrogamini, Quomodo hoc fit? respondere, Cum Pater ille summus et cœlestis dat nobis Spiritum, ut sancto verbo ejus credamus, pie et sancte vivamus, hic temporaliter, et in futuro sæculo in æternum.

TERTIA CONTIO.

Enarratio tertiæ petitionis.



AUDISTIS nunc in prioribus petitionibus, quomodo a Domino Deo petimus, ut velit nobis dare omnia quæ pertinent ad gloriam Dei et regnum cœlorum, de quibus in prioribus tribus mandatis primæ Tabulæ præcepit. Nunc sequitur tertia, ut Deus velit nobis dare ut etiam reliqua præcepta septem implere possimus, in quibus præcipitur nobis de rebus pertinentibus etiam ad mundanum regnum, ad vitam temporalem; scilicet ut honoremus pa-

rentes et magistratus, non occidamus proximum, non adulteremur, non furemur, non mentiamur, sed obedienter, honeste, pacifice et pie geramus nos in omnibus; et hæc sunt verba petitionis:

Fiat voluntas tua.

Ut autem hanc petitionem recte intelligatis, filioli, sciat duplex esse regnum. Primum est regnum Dei seu cœlorum, de quo supra in proxima petitione diximus. Alterum est terrenum et mundanum, de quo nunc audietis. Nunc Dominus Deus, in his duobus regnis, summus est dominator. In regno cœlorum ita regit, ut ibi incepturus hoc regnum immortalitatis et æternæ salutis. Terrenum regnum autem, et vitam in terris, ita gubernat et administrat, ut hic det pacem et tranquillitatem, ad audiendum et discendum regnum Dei, ut ita regnum cœlorum consequamur.

Et magistratus quidem in mundo in hoc constituti sunt, ut loco et nomine Dei res gubernent, et summo studio et omni cura incumbant, ut pax et tranquillitas conservetur in rebus. ut autoritas magistratuum magnifiat, ut in seditiosos, in homicidas, adulteros, falsos testes, item insidiosæ aucupantes aliena bona, animadvertatur. Ad hoc enim dedit eis Deus potestatem gladii, dedit potestatem ad puniendos malos, et tuendos bonos; quemadmodum Paulus ad Rom. xiii. dicit, Omnis anima potestatibus sublimioribus subdita sit, non est enim potestas nisi a Deo: quæ autem sunt potestates, a Deo ordinatæ sunt; itaque qui resistit potestati, Dei ordinationi resistit. Qui autem resistunt, ipsi sibi damnationem acquirunt; nam magistratus non sunt timori bene operantibus sed malis. Vis autem non timere potestatem, bonum fac, et habebis laudem ex illa. Dei n. minister est, tibi in bonum. Si autem male feceris, time; non enim sine causa gladium portat, Dei enim minister est, vindex in iram ei, qui male facit. Ideoque necessitate subditi estote, non solum propter iram, sed etiam propter conscientiam.

Ex his verbis nunc intelligitis, pueri, quod Deus vult esse honestam, tranquillam vitam hic in terris, cohercere seditiosos, compesci motus in rep. Ideo et dedit hæc mandata, Honora patrem et matrem; item, Non occides. Non mechaberis, non furaberis, non dices adversus proximum tuum falsum testimonium, non concupisces, &c.

Et Deus injunxit magistratui, quod in eos, qui his præceptis non parent, animadvertere debeant, et hi qui obediunt, præstant gratum cultum Deo; Deus autem et ipse vult punire inobedientes, et qui non obediunt non solum a magistratu coram mundo expectare pœnam habent, sed etiam coram Deo.

Et magistratus quidem, ac conservationem illam pacis publicæ, Deus ideo ordinavit, ut eo commodius et facilius evangelium audire et discere possimus; nam ubi sunt bella et motus, ibi non est locus cum fructu prædicandi verbi. Ideo Paulus ad Timoth. inquit, Præcipio fieri orationes, deprecationes pro omnibus hominibus, pro regibus, principibus et magistratibus, ut vitam placidam et tranquillam agamus in omni pietate et honestate; hoc n. bonum est, et acceptum coram Deo salvatore nostro, qui omnes homines vult salvos fieri, et ad cognitionem veritatis pervenire.

Cum nunc hanc voluntatem ex suis sanctis præceptis sciamus, tum omni studio adniti debemus, ut obediamus ei, et ardentius orare debemus, ut gratiam et auxilium nobis Deus impartiri velit, et ad faciendam ejus sanctam voluntatem vires suppeditare; ideo Christus docuit nos orare, Fiat voluntas tua, sicut in cœlo, et in terra.

Voluntas autem Dei, quam hic in terris per obedientiam erga leges et magistratus requirit, demonstrata est pulchre in septem illis præceptis quæ audistis; quapropter illa septem præcepta, cum enarratione eorum, diligenter meditabimini quando hæc verba orabitis, Fiat voluntas tua, sicut in cœlo, ita etiam in terra. Perinde n. est ac sic dicatis, O noster Pater clementissime in cœlis, lar-

gire nobis gratiam, et adsis auxilio, ut parentibus, et deinde publicis magistratibus ex corde obediamus, et ex corde illis honorem habeamus; custodi nos ab omni odio et acerbitate, ira et commotione, et invidia erga proximum, omni affectu pravo; da ut proximis faveamus ex corde, verbis et factis illis beneficiamus. Da ut caste et pure vivamus, omnia scandala vitemus, neminem ad res turpes incitemus, sed omnium pudori et honori conservando studeamus. Da nobis, ut nemini bona sua, neque dolo, neque insidiis, non ullis malis artibus, neque furtis subtrahamus, intercipiamus aut rapiamus; sed potius proximos nostros adjuvemus in conservandis et augendis suis bonis, et etiam nostra agape et eleemosine libenter necessitatem eorum sublevemus. Da nobis ut neminem mendaciis, aut falsis testimoniis lædamus, sed omnia bona de proximo nostro sentiamus et loquamur. Custodi nos ab omni mala concupiscentia, ut proximi opes non concupiscamus, neque bona ejus captemus, aut aucupemur; nam hæc sunt omnia præcepta tuæ sanctæ et divinæ voluntatis, cujus obedientiam a nobis requiris.

Et in primis accurate hæc verba expendite, Fiat voluntas tua, sicut in cœlo, ita etiam in terra. Nam sancti angeli in cœlo voluntatem Dei perfectissime implent ardentissima dilectione et constantissima obedientia. Neque in ullo cœlestium illorum spirituum, ullus est affectus malus faciendi quicquam contra voluntatem Dei, sed toti flagrant, et accensi sunt summa dilectione erga Deum. Sic et nos hic sub sole in terris affecti esse debebamus; verum imbecillitas et malicia humani cordis major est, quam ut hoc præstare possimus. Nonnunquam prorsus nihil obedimus voluntati Dei, et carni nos dedimus; nonnunquam frigide et animis invitis facimus quæ Deus postulat. Hæc vero imbecillitas est, imo horrendus est morbus, et lepra et corruptio, ex peccato originis longe maxima. Ergo ne maximi quidem sancti, hic in terris, perfecte justi sunt, sed semper adhuc plurimum eis deest.

Ergo indesinenter orandus est nobis Deus, ut det nobis suam gratiam ad implendam voluntatem sanctam Dei, ut tam justi, obedientes reddamur, sicut angeli in cœlo.

Præterea, filioli, hic animadvertite, nos (quando oramus, Fiat voluntas tua) non solum orare pro nobis, sed etiam pro aliis, ut et alii homines voluntatem sanctam Dei faciant. Et quando homo aliquis impie aliquid conatur, aut contra voluntatem Dei quid molitur facere, tunc oramus, ut illius conatus et consilia frangantur a Deo, ut tantum voluntas Dei fiat. Ex hoc tunc sequitur, quod etiam contra Satanam et corruptissimum mundum oramus, ut nec mundi nec Satanæ voluntas fiat. Quando enim verbum Dei audimus, et huic credimus, et evangelio libenter moribus et vita responderemus, tum hoc Satanæ valde dolet, tum Satan ob id indignatur, omnia sua consilia eo intenta habet, eo omnem panurgiam suam dirigit, ut falsis et phanaticis doctrinis, seditionibus et bellis, persecutionibus et blasphemia, Dei opus impediat et Christi regnum affligat; atque ibi suarum partium habet consortium perfidum hunc mundum, nostram carnem, quæ tentant et sollicitant contra voluntatem Dei. Quando nunc dicimus, (Fiat voluntas tua,) tunc non petimus tantum ut nos et alii homines mandata Dei servemus, sed oramus etiam ut omnis acerbissima et nocentissima voluntas Satanæ, et pessimi mundi, frangatur, et tantum voluntas Dei fiat, ut pax in rebuspub. ocium et tranquillitas sit, ut verbum et evangelium Christi libere prædicetur, ut nos pie et sancte, durante vita, in hoc sæculo vivamus.

Cum ergo Christus Dominus noster nos jusserit orare, et sic promiserit, Quicquid petieritis Patrem in nomine meo, faciam et dabo vobis, tunc firmiter credere debemus et nihil hæsitare, quod Satanæ callida consilia et perfidi mundi insidias et conatus Deus franget, quod contra blasphemias et persecutiones nos custodiet, ut verbum ejus retinere possimus et in pace esse. Ergo infracto animo et constantia magna evangelio adhærere debemus, verbum

Dei diligenter audire, viriliter et intrepide confiteri; ipse enim Christus Matthæi x. et Lucæ xii. dicit, Qui me confessus fuerit coram hominibus, confitebor et ego eum coram Patre meo in cœlis; qui autem me negaverit coram hominibus, hunc negabo coram Patre meo in cœlis.

Deinde et hoc, filioli, diligenter discetis, atque in animis et cordibus vestris inclusum tenebitis, quod his verbis orationis sanctæ Dominicæ relinquimus nos Deo totos, et ad afflictiones perferendas promptos nos offerimus, ad omnem crucem tolerandam quæ imponi possit; petimus enim ut fiat voluntas Dei; ergo cedimus nostra voluntate, ut ea non fiat secundum nostras cupiditates, quæ eo tendunt plerumque ut sanitatem corporis, opes, honores, ocium et tranquillitatem habeamus. E contra est voluntas Dei, ut varie in hoc mundo tentemur, crucem feramus, sicut et Christus Dominus noster spinis coronatus et crucifixus est. Sic Paulus ad Rom. viii. dicit, Quos prædestinavit, hos et præordinavit, fieri eos conformes imagini Filii. Ideo et Christus Luc. ix. dicit, Qui non accipit crucem suam et sequitur me, non est me dignus.

Non est autem signum iræ quando Deus immittit afflictiones aut crucem; omnem enim filium, quem diligit aut suscipit, corrigere solet Deus. Qui ergo non sunt participes crucis et afflictionum, hi non sunt veri et germani filii Dei, sed nothi et spurii. Sicut ad Heb. xii. dicitur, et Solomon Proverb. iii. Omnem filium, quem diligit, Deus corripit. Ideo, filioli, discite patientiam; ut libenter feratis afflictiones: τὰ παθήματα, ut ille inquit, sunt μαθήματα. Quando Deus exercet vos cruce, ut ægritudine corporis, inopia, contumelia, odiis illis acerbissimis quibus impii æstuant, et varia persecutione, gaudete; signa hæc sunt e cœlo, quod Deus complectitur vos paterne, quod a peccato et inquinamenti mundi custodire, et vestram voluntatem vult frangere, ut discatis cognoscere sapientiam miram et voluntatem Dei. Hinc toties

Paulus in suis Epistolis ingerit; (ut cognoscatis quæ sit voluntas Dei;) Nam hæc cognitio est cœlestis quædam et maxima sapientia et obedientia, referens obedientiam et sanctitatem angelorum in cœlis.

Obligati autem estis ad præstandam Deo hanc obedientiam; nam Deus per baptismum ejuscemodi pactum nobiscum fecit, quod debemus commori et consepeliri Christo, plantari in passionem et mortem ejus; tunc cum Christo conresuscitare vult, et glorificatos collocare in cœlestibus, quemadmodum et Christus resuscitatus est, et cœlos ascendit.

Ergo, filioli, hæc diligenter discite, patientes estote in omnibus tentationibus et afflictionibus, sive sit ægritudo corporis, sive paupertas, sive contumelia propter evangelium, sive persecutio. Voluntas Dei sic stat, piis patientum esse. Ideo Christus Lucæ xxi. dicit, Non cadet unus capillus de capite vestro sine voluntate Patris vestri in cœlis. Quando ergo in afflictione, aut hora tentationum et certaminum, animi exacerbantur ad impatientiam, toto corde invocate et implorate opem Dei, ut det vobis patientiam, et dicite, Fiat voluntas tua, et non nostra; sicut et Christus hic docuit, et ipse re quoque præstitit.

Hæc nunc est sententia et simplex intellectus hujus tertiæ petitionis, nempe voluntas quidem Dei sancta bene fit sine nostra oratione, sed hic petimus ut et in nobis fiat; hoc fit, quando Deus omnia mala consilia et voluntates hominum reprimat, coercet et frangit, quæ sanctificationem nominis Dei, et regnum Dei, impediunt, sicut est voluntas Satanæ, mundi, et propriæ carnis nostræ. Item tunc fit voluntas Dei, quando Deus retinet ecclesiam et omnes pios in cognitione verbi et fidei, et in obedientia mandatorum Dei usque ad finem; hæc est paterna et bona, sancta et perfecta voluntas Dei.

Ergo, filioli, hæc diligenter discite, et quando interrogamini, Quomodo intelligis tertiam petitionem? respon-

debitis, Voluntas sancta Dei facile etiam fit sine nostra petitione, hic autem oramus ut etiam in nobis fiat. Et si quis interroget, Quomodo hoc fit? respondete, Quando Deus omnia consilia sanguinaria Diaboli contra evangelium et regnum Dei, quando voluntates hominum, quæ impedire vellent sanctificationem et adventum regni Dei ad nos, reprimat, frangit. Quando Satanæ voluntatem et carnis coercet et retinet nos in amore et cognitione sancti verbi sui, in fide, in obedientia erga mandata Dei usque ad finem nostrum; hæc est paterna voluntas Dei.

QUARTA CONTIO.

Enarratio quartæ petitionis.

Panem nostrum quotidianum da nobis hodie.



NUNC audistis in prioribus petitionibus quomodo per eas petimus, quod Deus velit nobis dare omnia quæ ad hoc pertinent, ut sancta mandata ejus impleamus, et in omni vita nostra pie conversemur et coram Deo et coram hominibus. Ex quo clare cognoscimus, quod legem

et mandata Dei, sine gratia Christi et Dei auxilio, implere non possumus.

Ideo sequuntur reliquæ quatuor petitiones, in quibus petimus a Deo, ut velit nobis dare omnia quæ in evangelio nobis prædicata et proposita sunt, et ea promissa quæ nos fide apprehendimus. Nam hic primum sequitur quarta petitio, qua petimus, ut Deus velit nobis dare omnia quæ nobis in prima parte symboli, de Creatione, credenda et fide comprehendenda proposita sunt; nempe, ut quemadmodum nos mero gratuito dono et misericordia creavit, ita et alere et pascere velit.

Panem nostrum quotidianum da nobis hodie.

Ut hanc petitionem recte intelligatis, filioli, tunc cogitate quid in primo articulo fidei de Creatione didicistis. Nam cum Deus creaverit cælum et terram, tum est Dominus totius illius creaturæ; et omnes creaturæ in cælo et in terra illius gubernantur arbitrio. Si autem propter nos creavit hæc omnia, tum et destinata sunt ad serviendum nobis; ideo non simus solliciti de vita nostra, aut de his quæ ad victum sunt necessaria, sed confidamus Deo Patri, qui nos creavit et vitam nobis dedit, hic vitam nostram bene custodiet, et omnia dabit ac subministrabit quibus indigemus. Nam cum sit Creator, necesse est omnes creaturas obedire illius nutui et voluntati; et si non satis adesset creaturarum ad alendos nos, ipse novas creare posset.

Ideo nemo mortalium ita debet confidere sibi, quasi ex suis viribus se sustentare aut victui necessaria quærere possit; sed Deo Patri cœlesti ibi credendum est, hic solus et servare potest nos et alere.

Cum ergo hoc sic credimus, filioli, tum ex corde etiam hoc petere a Deo debemus, et dicere, Panem nostrum quotidianum da nobis hodie. Nam gloria Dei est, et unice ei placet, quando ab illo hoc petimus. Ideo et iussit nos sine intermissione orare, et Luc. xviii. et Jo-

han. xiii. promisit Christus se daturum quæ in illius nomine petierimus.

Nam etiam ex his verbis satis intelligi potest, quod sæpe orare et petere debemus; nam Christus Dominus noster non iussit nos petere victum in futurum aut crastinum, ad 50 aut 60 annos, ne ad unum annum quidem, ne ad mensem quidem, sed tantum panem nostrum quotidianum. Nolite esse solliciti de crastino, (inquit ipse Christus,) satis est diei afflictio sua. Si nunc de crastino non debemus esse solliciti, sed tantum petere, panem nostrum quotidianum da nobis hodie, tunc certum est velle id Deum, ut cras rursus petamus. Nam cras ita indigemus cibo sicut hodie, et tamen non pro crastino, sed pro hodierno tantum oravimus.

Ergo a teneris assuefacietis vos, pueri, ut libenter et sæpe oretis; nam hoc placet Deo, et valde promptus est ad dandum omnia quibus indigemus, modo honorem illi, ut Deo, habeamus et petamus. In primis autem homines pii assuefacere se debent ad orandum, cum eunt cubitum, cum mane surgunt, cum in templo sunt, cum assident mensæ; nam hæc tempora præcipue destinata sunt ad orationem, sicut scriptura multis locis testatur.

Ante omnia autem hic observate hoc, quod panem nostrum quotidianum non a nobismetipsis habemus, neque nostro labore aut industria paratum, sed Dominus Deus dat nobis victum et panem quotidianum. Ideo abstinemus ab omni dolo, fraude et impostura; (quibus fere in mundo victum et opes quærere student;) nam hæc omnia citius inopiam et egestatem conciliant, quam opulentiam. Et ut maxime ad tempus impostores habent successum aliquem, tamen nunquam constabiliunt res suas, et Deus tantum connivet, permittens ad tempus eos ditescere et florere, ut postea ejuscemodi impios incautos eo gravius puniat, et subito evertat.

Neque cogitetis, filioli, quod Dominus Deus tantum buccellam panis det nobis, et præterea nihil aliud, aut

nullum obsonium dare velit. Vocat enim hic panem quotidianum omnia quæ ad victum necessaria sunt, ut cibum, potum, vestimenta, domum, agros, jumenta, predia, pecuniam et argentum, &c. sicut et Paulus dicit, *Omnia dat Deus opulenter ad fruendum*. Ideo autem vocat panem quotidianum ad docendos et erudiendos nos, ut mediocri (sicut quotidianus usus postulat) contenti simus, ut non per luxum et intemperantiam cupiditatibus et carni nimium indulgeamus, et inutiliter ea prodigamus quibus possent adjuvari pauperes. Paulus enim præcipit, ut laboremus ut panem nostrum edamus, et pauperibus quoque impartiri possimus. Hoc facile præstabimus, si modo mediocribus contenti fuerimus. Qui autem splendorem, voluptates et luxum sectantur, non multum possunt benefacere pauperibus; hi, ut possint sustinere sumptus, sæpe fallunt, exugunt et deglubunt pauperes, sæpe per vim rapiunt ea quæ sunt aliorum. Sicut videmus quod avari et divites mundi, voluptatibus et luxui dediti, nihil ex suis opibus impartiantur pauperibus.

Et hic non solum his verbis a Deo victum petimus, sed et omnia quæ ad victum sunt necessaria, ut partis bonis uti possimus; id est, oramus pro salubritate aeris, sanitate corporis, pro pace et tranquillitate in rep. pro familia fidei, &c. Nam nisi Deus det salubritatem aeris, frustra impenditur labor serendi, plantandi, et totius agriculturæ, et calamitatibus vindemiæ ac messes pereunt. Deinde qui non integra est valetudine, hic non potest uti pane aut victu, quamvis lauto, etiam si abundet opibus.

Deinde tempore belli, etiam si ditissima contingat messis et vindemia, omnia perduntur ab hostibus, adeoque etiam ab amicis, tunc non tuta sunt ea quæ possidemus, omnia tunc plena sunt rapinis, direptionibus, concussionibus, incendiis; igni et ferro fede vastantur omnia. Et ut maxime aliquid reliquum maneat, tamen ne his quidem reliquiis præ sollicitudine et metu, præ pavore, terrore, et turbulentia illa vitæ bellicæ, homines uti possunt. De-

inde ut maxime sit tempus pacis, tamen si intra parietes hostem habeas, uxorem parum fidam, malæ frugi liberos, famulos aut ancillas perfidas, tum tamen victus tuus atteritur et perit. Nam hi omnes intercipiunt panem quotidianum, et causa sunt magni damni.

Horum omnium author est Satan; nam hostis est adeo acerbus, ut non solum falsis doctrinis, et dogmatibus erroneis, nos seduceret ad perdendas animas, sed etiam per tempestates, per infectum aerem, varios morbos, per famem, bella, seditiones, variam maliciam et perfidiam domesticæ familiæ et vicinorum, libenter vitam, salutem, domum, facultates nostras perderet, atque funditus everteret. Et facile in uno momento totas resp. et omnes œconomias everteret hic spiritus vere malus, nisi Deus prohiberet. Ideo orare debemus, ut Dominus hunc spiritum velit prohibere, et dare nobis panem nostrum quotidianum, et velit nos custodire ab omnibus ægritudinibus corporis, ut nostris facultatibus sano corpore uti possimus; deinde dare bonos, pios, et diligentes magistratus, qui nos defendant et tueantur, ne per vim nobis nostra eripiantur, ne per familiæ perfidiam facultates nostræ perdantur.

Deinde et, filioli, hoc quoque diligenter notate, ut hic nemo pro se tantum oret aut petat. Nam Christus Dominus noster non ita docuit nos, Pater da mihi panem meum quotidianum; sed da (nobis) panem nostrum quotidianum. Ita et plurali utitur in sequentibus petitionibus.

Hoc autem ideo fit, ut ad veram fraternam charitatem erudiamur; nam omnes sumus peccatores, et natura filii iræ fuimus. At Dominus noster Jesus Christus pro nobis mortuus est, et promeritus est nobis remissionem peccatorum, reconciliavit nos Patri, et fecit filios Dei. Ideo Deus nunc est Pater noster, et Christus frater noster; nos autem filii et hæredes Dei, cohæredes Christi, et sumus inter nos fratres. Si nunc Deus ita dilexit proximum

nostrum, tunc et nos eum diligere debemus, alias charitas Dei non manet in nobis.

Deinde et nosmetipsos consolari debemus quod tota Christi ecclesia pro nobis orat, et quod omnes illæ ingentes opes, Christus, regnum cœlorum, evangelium, sacramenta, oratio piorum, nobis communia sunt. Nam quicumque pius aliquid a Deo petit, hic et pro nobis petit, et nemo pro se solo orare debet. Atque hæc est pius maxima consolatio; nam ubi multi homines pii concorderiter petunt, ibi certum est orationem exaudiri.

Hæc nunc est sententia et intellectus simplex hujus quartæ petitionis. Deus quidem panem nostrum quotidianum facile dat sine nostra petitione; nos autem hic petimus, ut Deus det nobis hoc cognoscere vere, ut tanquam ex manu Dei, cum gratiarum actione, victum nostrum accipiamus.

Panem quotidianum autem vocat omnia quæ ad victum sunt necessaria, cibum, potum, vestes, domum, fundos, predia, jumenta, pecuniam, suppellectilem totam, uxorem honestam, probos liberos, fidelem familiam, bonos magistratus, bonum statum in politia et rep. salubritatem aeris, pacem publicam, sanitatem corporis, amicos fidos, honorem et dignitatem illæsam, bonos vicinos et similia.

Ideo hæc diligenter discite, et cum interrogamini, Quomodo intelligis quartam petitionem? respondebitis, Deus panem et victum bene dat, etiam sine nostra petitione; hic autem petimus, ut Deus det nobis cognoscere, et gratias agere, quod a Deo panem habemus et omnia. Et si præterea quis roget, Quid sibi vult hæc vox, Panem quotidianum? respondete, Panem quotidianum vocat omnia ad victum necessaria, cibum, potum, vestes, domum, agros, jumenta, pecuniam, opes, uxorem bonam, liberos obediētes, familiam fidelem, bonos magistratus, bonam politiam, pacem reip. salubritatem aeris, sanitatem corporis, pudorem, honestatem in moribus, amicitias firmas, vicinos bonos, et similia.

QUINTA CONTIO.

Enarratio quintæ petitionis.

*Et dimitte nobis debita nostra, sicut et nos dimittimus
debitoribus nostris.*



JAM audistis, quomodo a Domino Deo petimus, ut ipse, tanquam unicus ille et verus Creator cœli et terræ, semper servare nos velit et alere, sicut et in primo articulo symboli de Creatione didicimus, quod hoc tantum a Deo, et a nulla creatura, quærere aut expectare debemus.

Ideo sequitur quinta petitio, in qua petimus, ut etiam omnia nobis dare velit, quæ in altero articulo symboli de Redemptione didicimus; nempe ut per passionem, mortem, resurrectionem Jesu Christi Domini nostri, ab omnibus peccatis, morte, inferno liberemur, ut læti et alacres expectare possimus illum diem, quo vivos et mortuos judicaturus est. Et hæc sunt verba:

*Remitte nobis debita nostra, sicut et nos remittimus
debitoribus nostris.*

Ut autem hanc petitionem recte intelligatis, filioli, tum expendite quod paulo ante audistis, quod Christus scilicet promisit se daturum omnia, quæ credentes in fide petimus. Ut autem vere credamus, oportet ut verbum certum et promissionem Dei habeamus, cui fides nostra adhæreat. Neque n. id esset fides, si credere vellemus nostris cogitationibus aut somnio, de quo Deus nihil dixisset aut docuisset, ut si quis credere vellet, se opem ferente Deo evasurum, si sponte se præcipitaret in aquam. Hoc esset tentare Deum, et esset gravissimum peccatum, suggestum haud dubie a Diabolo, sicut et Christum Dominum nostrum in hunc modum Satan tentavit, cum in civitate sancta statueret eum super pinnaculum templi, Matth. iv. et dixit, Si Filius Dei es, demitte te deorsum. Christus autem nolebat facere, sed respondit, ex Deut. cap. vi. Scriptum est, Non tentabis Dominum Deum tuum.

Nunc Deus, quæcunque tandem incidat necessitas, satis opulenter et paterne suis promissionibus nos excitavit et corroboravit; his nos credere debemus, et in omni necessitate orantes Deum admonere, ut dare nobis velit quod nobis promisit. Et præsertim in hoc articulo admodum paterne et prolixè promisit nobis ea, quæ non solum ad vitam illam æternam pertinent, sed quæ ad pacem temporalem, ocium, concordiam, fraternam charitatem, suavitatem cordis erga proximum; nam Matthæi vi. cap. inquit, Si remiseritis hominibus errata sua, tum et Pater meus cœlestis remittet vobis errata vestra; si autem vos hominibus errata sua non remiseritis, tunc nec Pater meus cœlestis vobis remittet.

Et propter hanc promissionem, Christus Dominus noster docuit nos in hunc modum orare; Remitte nobis debita nostra, sicut et nos remittimus debitoribus nostris. Nam minime justum esset, si nos peteremus nobis remitti nostra debita, et nos non velimus remittere hominibus errata ipsorum: nec Deus ejuscemodi orationem unquam

esset exauditus. Nam si nos causas habemus, quare hominibus remittere nolumus, tum Deus e contra etiam causas, et longe graviores, habet, quare nolit remittere nobis. Nec fieri potest, ut quisquam vere credat Deum sibi remisisse peccata, quando ipse proximo suo non vult remittere. Ergo quando Deus jam vellet ei remittere peccata, tamen id revocaret propter perfidiam et inobedientiam nolentis remittere proximo. Sicut et Christus pulchre hoc indicat in exemplo illo Matthæi xviii. cum servus ille, cui erat remissum debitum, conservo suo noluit remittere, ibi et ipse adigitur ad solvenda omnia quæ ante erant ei remissa.

Ergo, optimi pueri, inde a teneris assuefacite vos ut libenter condonetis his, qui offenderunt vos, ut non sitis cupidi vindictæ, tum Deus Pater vester coelestis vicissim remittet vobis. Si irascimini, nolite peccare, non occidat sol super iracundiam vestram, Ephe. iv. Nam Deus noster et Pater coelestis non ad nocendum nobis, non in damnum nostrum dixit, se non remissurum nisi nos remittamus aliis; et si remiserimus proximo errata, tum et se remissurum nobis; sed ad salutem nostram hæc annexuit suæ promissioni.

Et in his verbis insignis quædam consolatio abscondita latet, quam diligenter observabitis, tum Dei bonitatem et paternam misericordiam cognoscetis. Ipse enim novit, quam sit difficile nobis, quando peccavimus et offendimus Deum, ut credamus quod gratis et ex mera misericordia peccata remittere nobis velit. Ideo hoc signum annexuit promissioni, quo agnoscamus, quod ipse remisit nobis, quando nos scilicet proximo condonamus erratum et remittimus. Nam etiam si difficile nobis sit condonare proximo, quo nos offendit, tamen longe difficilius est credere quod Deus nobis remisit. Ideo deponendæ offensæ et reconciliationi cum proximo assuefacere nos debemus, ut libenter condonemus proximo; tunc eo facilius credere possumus, quod Dominus Deus noster nobis etiam

nostra peccata remittit; nam longe propensior ad misericordiam et gratiam Deus est, quam nos sumus.

Verum id non solum confirmat fidem, sed conservat etiam pacem, concordiam et fraternam charitatem. Nam nisi quam plurimum nobis mutuo condonaremus, sed quilibet vias quærere vellet se ulciscendi, dolo, vi et potentia, aut dura persecutione juris sui, tum rixarum, insidiarum, fraudium, tumultuum, litium, molestiarum, nullus neque modus neque finis futurus esset in mundo; tum de pace, de ocio in rep. de tranquillitate, et omni bono statu rerum, actum esset scilicet. Hoc autem varie nobis nociturum esset, in corpore et anima, fama, honore et facultatibus, ut experientia docet; nam sæpe quis litigat propter duos aut tres florenos, et nihil lucri faciens impendit viginti, triginta. Deinde inveniuntur sæpe pugnaces homines, qui proximo, vindictæ studio, inflicturi vulnus, ipsi ferro interimuntur. Longe ergo satius est, ut mutuo nobis condonemus, quam iras et odia mutuo exacuamus; etiamsi damnum patiamur facultatum, tamen hoc lucri inde habemus, quod Deus vicissim condonat nobis, sicut nos nostris debitoribus remittimus.

Observate autem, filioli, vocabulum, (debiti;) Christus Dominus noster non dicit, Remitte nobis peccata nostra: nam quando remittitur debitum, tunc longe plus est, quam cum remittitur peccatum. Hoc quidem ita intelligetis, Peccatum dicitur, quando malum facimus contra mandatum Dei. Debitum autem vocatur, quando bonum facere debemus, et non facimus; aut facimus, sed imperfecte, etiamsi interim nihil mali faciamus.

Quando nunc peccatum per fidem in Christum remissum est, et jam justificati ac filii Dei facti accepimus Spiritum Sanctum, qui adjuvat nos in lucta adversus peccatum, corroborat et excitat ad faciendum bonum; tunc tamen nondum perfecte implemus Dei mandata, nec facimus quæ deberemus facere, ut maxime non crassis peccatis adversus mandata ejus delinquamus. Quando

autem non omnia facimus, quæ debemus, tum semper manemus in aliquo peccatores. Illa debita remittit nobis Deus propter Christum, quando invocamus Deum, et proximo remittimus.

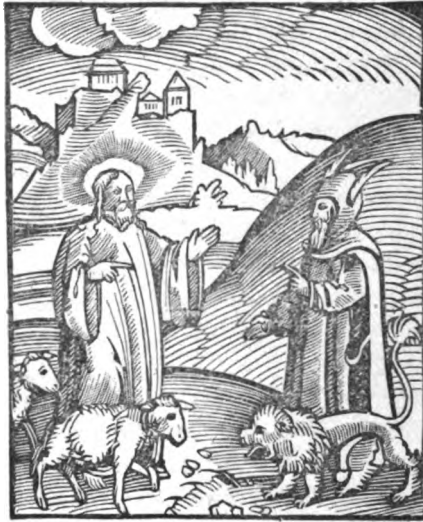
Atque ibi videmus, quare nunquam nostris propriis operibus a peccato, morte, inferno, liberari aut justificari possumus. Nam nostra bona opera semper manent imperfecta et indigent remissione; ideo oportet nos per passionem, mortem et resurrectionem Christi redimi, sicut in aliis articulis symboli de Redemptione diximus. Cum ergo in symbolo oremus, quod Deus nobis omnia peccata et debita propter Christum remisit, et hoc firma fide statuimus apud nos, tunc orare Deum diligenter debemus, quod agere nobiscum velit secundum fidem nostram, et debita nostra remittere, sicut nos debitoribus nostris remittimus.

Hæc nunc est summa et simplicissimus intellectus hujus quintæ petitionis; nempe in hac parte petimus, quod Pater noster in cœlis non velit respicere nostra peccata, aut propter illa nostram petitionem rejicere; nam non sumus digni illis rebus quas petimus, neque eas promeriti sumus. Oramus ergo ut ex mera bonitate gratis nobis dare velit; nam nos quotidie peccamus, et meras poenas promeremur. Offerimus nos ergo ex animo condonaturos vicissim proximo, et benefacturos his, qui nos offenderunt.

Ergo, pueri, hæc diligenter discite, et quando interrogamini, Quomodo intelligis quintam petitionem? respondebitis, Hic petimus, quod Pater cœlestis non velit respicere nostra peccata, aut propter illa rejicere nostram petitionem. Nam non sumus digni donis illis præcellentibus et amplissima gratia Dei, nec promeriti eam sumus; sed petimus, ut hæc omnia ex misericordia nobis dare velit, cum quotidie peccemus et poenas promereamur. Offerimus ergo nos, ex animo condonaturos proximo, et libenter remissuros eis qui nos offenderunt.

SEXTA CONTIO.

Enarratio sextæ petitionis.

Et ne nos inducas in tentationem.

NUNC audistis quomodo in quinta petitione a Deo petimus, ut dare velit nobis thesaurum illum bonorum et omnia quæ Dominus noster Jesus Christus sua passione, morte, et gloriosa resurrectione promeruit; nempe remissionem peccatorum, sicut et nos remittimus debitoribus nostris, sicut et in secunda parte symboli de Redemptione didicimus.

Sequitur ergo nunc sexta petitio, in qua petimus, quod Deus velit nobis dare omnia quæ in tertia parte symboli de Sanctificatione didicimus et cognovimus; nempe quod velit nobis mittere Spiritum Sanctum, qui adsit nobis in lucta adversus peccatum, carnem, mundum, Diabolum, ut in omnibus tentationibus et agonibus viriliter obniti et eas vincere possimus.

Et ne nos inducas in tentationem.

Ut autem hanc petitionem recte intelligatis, tum ibi hoc diligenter discite. Quando nobis jam remissum est peccatum per Christum, tamen ideo non totum est expurgatum, sed hæret adhuc in carne nostra peccatum, incitans, tentans ac sollicitans nos, ut faciamus contra mandata Dei. Nam ex decem præceptis jam didicistis quid sit peccatum, et vera impietas, ut illam fugiatis. Deinde ex symbolo audistis quod Deus remittit nobis peccata, et propter ea non amplius judicat, nec damnat, quando credimus in Filium Dei Christum. Sed tamen nihilominus sentimus peccati tenaciter adhærentis tentationes. Hoc quidem in vobismetipsis experiemini; nam quando aliquid mandant vobis parentes, quod facitis inviti, tum peccatum vos tentat, et sollicitat ad ferociam et inobedientiam erga parentes. Vos autem non cedite huic tentationi, sed patri et matri obedite, sicut Deus præcepit. Similem in modum, quando videtis alios pueros habere aliquam rem elegantem, quæ vobis blanditur, aut vos delectat, tum peccatum tentat et sollicitat vos ut hoc rapiatis, furtim subtrahatis, aut decipiatis proximum. Vos autem huic tentationi resistere debetis, et servare mandatum Dei, quod dicit, Non furaberis. Ita et in aliis præceptis Dei tentamur, an velimus obsequi eis, nec ne; verum nos tentationi obniti et fortiter resistere debemus, ne contra mandatum Dei faciamus.

Quando nunc tentationi resistere eique obsequi non volumus, sed servare mandata Dei, tunc oportet habeamus auxilium Spiritus Sancti; nam sine Spiritu Sancto nemo potest esse justus et probus; ideo et vocatur Spiritus Sanctus, quod homines justos, puros et sanctos reddit. Nunc autem Deus dat Spiritum Sanctum omnibus, qui ex corde in Christum Jesum Dominum nostrum credunt. Ita et Paulus apostolus nos docet cognoscere quod habeamus Spiritum Sanctum. Nemo (inquit) potest Jesum dicere Dominum nisi per Spiritum Sanctum,

1 Corin. xii. Et Johan. in Canonica, Quando Jesum Christum vere confitemur esse Dominum nostrum.

Ideo, filioli, ex corde credite quod Jesus Christus, verus Filius Dei, pro vobis mortuus sit, et resurrexit; quod remissionem peccatorum et vitam æternam vobis promeritus sit, et vester Dominus sit, ita quod vos certo apud eum mansuri estis in vita æterna. Ad hæc credetis quod Christus dat vobis Spiritum Sanctum, hic vos sanctificat et adjuvat, ne inducamini in tentationem, sed obediatis Deo, sicut in decem præceptis audistis.

Neque aliter habent res humanæ et hujus vitæ, quam quod sint obnoxie variis tentationibus; jam tentat nos caro, jam mundus ille perfidus, jam cupidissimus ille nocendi spiritus Satan. Et omnes tentationes eo directæ sunt, ut contra mandata Dei faciamus. Nunc oportet ut ejuscemodi tentationibus fortiter resistamus, ne consentiamus malo; et tamen non possumus resistere, nisi auxilietur nobis Deus per Spiritum Sanctum. Ergo quando tentamur ut impie aliquid contra mandatum Dei agamus, nihil est melius quam ut Dei opem imploremus, et dicamus, Ne nos inducas in tentationem. Quando enim hoc facimus, Deus exaudit orationes nostras, mittit Spiritum Sanctum, et adjuvat nos, ne inducamur in tentationem.

Ut autem, filioli, ejuscemodi tentationibus eo facilius discatis resistere, tunc hic discite quod triplices sunt tentationes. Prima est tentatio carnis, ut quando tentamur ad faciendum aliquid quod jucundum est carni, et tamen flagitiosum est, ut quando sollicitat nos caro ad scortationem, libidinem, adulteria, ebrietatem et similia. Vel quando tentamur ad omittendum aliquid, quod asperum et molestum est carni, et per se sanctum et justum, ut quando inviti patimur afflictiones, quando non libenter jejunamus, non libenter damus eleemosynam, metuentes ne nobis desit ad fastum, voluptates et luxum.

Secunda est mundi, ut quando sodalitiis malorum, et in nostris moribus corrumpimur, ad imitanda sceleris exempla. Item quando hominum iram, indignationem, minas, persecutiones metuentes, discedimus a recto. Aut quando homines nos ad iram, invidiam, odium incitant sua perfidia et malicia, suis malis artibus, &c.

Tertia est tentacio a Diabolo, ut quando motus sentimus subitos et vehementiores in animis nostris ad faciendum malum, et tamen neque caro, neque mundus nos incitat; sed cogitationes malæ tam repente et subito præoccupant, quasi involando animos nostros, ut ipsi non satis sciamus, unde veniant: ejuscemodi malæ cogitationes certo sunt a Diabolo. Diabolus enim spiritus est, quem neque palpare, neque videre possumus; ipse autem novit subito inflammare animos, ut non sciamus, unde sint accensio et motus illi celeres. Deinde quando caro et mundus nos tentant, tunc et ipse Satan arripit occasionem, et fortiolem facit tentationem, ut eo difficilius sit nobis resistere et vincere motus illos.

Et hæ tentationes omnes, filioli, sunt contra mandatum Dei; ergo ex hoc discite cognoscere tentationem: quando aliquid vobis in mentem venit, quo sollicitamini ad faciendum contra mandatum Dei, tunc est tentatio; et ideo nolite hoc facere, sed orate et petite a Deo auxilium adversus tentationem.

Nam in hoc sita est Christiana, irreprehensibilis et sancta vita, ut quemadmodum nobis condonata sunt peccata per Christum, ita et semper obluctari et resistere debemus, ne amplius peccatum admittamus. Nam quæ esset monstrosa Christianitas, quando fateremur peccatum esse injusticiam, et peteremus a Deo, ut condonare velit nobis peccata, et ipse (juxta divitias gratiæ suæ) remitteret misericorditer, nos autem velimus pergere in cursu peccatorum?

Facile resistere possumus etiam peccato et tentationi, modo vere credamus, et ardentem oremus. Sic enim didi-

cius fidei doctrinam, quod non ex nobis justī, puri et sancti esse possumus, sed Spiritus Sanctus purificat, mundat et sanctificat nos. Si nunc hoc firmiter credimus, tunc ardentē orare debemus, Domine Pater cœlestis, quæsumus ne nos inducas in tentationem: tunc exaudiet, et adversus tentatorem et tentationem firmabit et corroborabit.

Nam sic habent res vitæ Christianæ, ut non quietem neque pacem habituri simus a tentationibus, sed tentatio tentationem, sicut fluctus fluctum in mari, semper excipit. Quando unam ergo tentationem vicimus, mox adest alia forsā major. Ergo non petimus, O Pater cœlestis, da ne ullæ veniant nobis tentationes, sed, ne nos inducas in tentationem.

Induci autem in tentationem, vocat, quando Deus permittit, ut ita crescat vehementia et impetus tentationis, ut eam superare non possimus, atque ita decipimur et occedamur a Diabolo, ut peccatum nobis dulcescat, et in eo nihil quam voluptatem et commodum videamus. E contra autem non videamus iram Dei, nec venenum latens, nec poenam sequuturam, sic ut putemus, nulla attentione aut vigilantia amplius opus esse, atque ita consentimus in tentationem et peccatum. Hoc vocat Christus induci in tentationem, sicut alias dicimus, hic me induxit in hanc calamitatem. Ne autem inducamur in tentationem, tum Deum ardentē orare debemus, sicut Christus docuit et nobis præcepit.

Ita videtis, filioli, cujusmodi sit miseria hujus temporariæ et mortalis vitæ, plena est enim tentationibus et laqueis; verum nos non cedere debemus his, sed resistere illis, et pie vivere. Hoc autem non possumus facere, nisi Spiritus Sanctus nos sanctificet, et puros ac sanctos reddat. Ergo orare Deum debemus, ut Spiritum Sanctum dare nobis velit, nos corroborare et sanctificare, ut omnibus tentationibus resistere, et ejus sancta mandata servare possimus.

Et hæc est sententia et simplex intellectus, hujus sextæ petitionis, Deus quidem neminem tentat. Nos autem hic oramus, ut Deus nos custodire velit, et defendere, ne Diabolus, mundus, et caro nos decipiant; ne in idolatriam, errores, peccata, desperationem, aut alia scelera, nos inducant; et ut maxime his tentemur, ut tamen vincamus et triumphemus.

Ergo, filioli, discite hæc diligenter, et cum interrogamini, Quomodo intelligis sextam petitionem? respondete, Deus quidem neminem tentat; verum hic oramus, ut Deus velit nos custodire et defendere, ne nos Satan, mundus, et caro decipiant et seducant in impietatem, blasphemiam, desperationem, et in alia horrenda peccata nos conijciant; et ut maxime contingat nos tentari, ut tandem auxilio Spiritus Sancti vincamus et superemus.

SEPTIMA CONTIO.

Enarratio septimæ petitionis.

Sed libera nos a malo, Amen.



NUNC in sexta petitione audistis, quomodo a Deo petimus, ut nos per Spiritum Sanctum suum regere, gubernare, et confortare, velit, ut possimus pugnare contra peccatum, omnibus tentationibus periculosus, carnis, mundi, et Diaboli, resistere, easque vincere, ut sancti et iusti efficiamur.

Nunc sequitur septima, et ultima petitio. Et hic concludimus et petimus, ut nos ab hac periculosa et perpetua lucta, deinde ab omni malo liberare velit, ne perpetuo duret hoc magnum et varium periculum, sed aliquis finis sit malorum; ergo dicit,

Sed libera nos a malo.

Ut autem hanc petitionem intelligatis, filioli, tum scietis, quod hæc vox (malum) hic non solum significat peccatum, contra mandatum Dei, et incredulitatem contra promissionem Dei; sed significat omne genus calamitatum et malorum, in corpore et anima, honoribus et fortunis, quæ immittuntur propter peccatum, ut sunt ignorantia, cæcitas, tristitia, formidines, terrores animi, pusillanimitas, imbecillitas, ægritudo corporis, paupertas, infamia, contumelia, persecutiones, bella, seditiones, fames, pestis, et omnia damna, quibus afficit nos Satan, aut per se, aut per mundum pessimum hunc, cum sit princeps mundi.

Hæc mala autem nemo satis recensere, aut enumerare potest; sunt enim innumera ejusmodi mala, adeoque quotidie augentur et crescunt. Satan n. hoc novissimo tempore, sua horribili ira, quotidie magis magisque sævit, ac de die in diem horribilius fremit, adversus veram ecclesiam et populum Dei, cum videt parum restare temporis ad iudicium, et æternam suam damnationem, Apocal. xii. Deinde et mundus subinde deterior evadit, et homines efferantur magis; ideo in immensum excrescunt flagitia et scelera, malicia et perfidia. Et tantum est in hac vita malorum, ut nemo satis enumerare possit; deinde tanta est etiam cæcitas in animis hominum, ut pauci

vere cernant, quid obsit, aut quid prosit, quid bonum nobis, quid vero malum sit.

Plerique ægritudinem corporis existimant ingens esse malum; si autem hi sani essent, tum forsán sceleribus et peccatis immanibus se contaminarent, et damnarentur, aut alias inciderent in pericula vitæ et salutis; nunc cum ægritudine vexentur, servantur, et ad animæ quoque salutem eis cedit. Plerique beatos putant se esse divitiis, et confidunt in eis, interimque obtorpescunt inerti ocio; aut fiducia opum rixas excitant, et aliqua levi occasione occiduntur. Aut crapulæ se dedunt totos, incidunt in morbos et moriuntur; si pauperes fuissent, labore honesto quæsissent victum, et valetudinem tueri studuissent.

Plerique valde impatienter ferunt res adversas, et irascuntur Deo, quando in suis ceptis et humanis consiliis impediuntur; et sæpe ignorant, in quantam calamitatem incidissent, nisi Deus fregisset eorum conatus. Ergo profecto parum scimus, quid nobis prosit aut obsit, quid bonum aut malum, nisi quantum ex verbo Dei didicimus.

Ergo cum non sciamus, quid prosit aut obsit, quid nobis damno aut commodo sit, tunc Deum etiam expressis verbis orare non possumus, ut nos ab hoc, vel illo custodiat; sed his brevibus verbis, et gemitibus spiritus inenarrabilibus oportet nos orare, quod Deus velit nobis auxiliari, non sicut nos cogitamus; (nam nos non satis intelligimus, quid nobis prosit aut obsit;) sed sicut Deo placet, et bonum videtur. Sic S. Paulus etiam dicit, Rom. viii. Nam quid oremus, sicut oportet, nescimus, sed ipse Spiritus intercedit pro nobis gemitibus inenarrabilibus, &c.

Sed hoc non absterreat, aut impediat nos, quo minus oremus; nam Deus non indiget, ut illi tam diserte exprimamus, aut præscribamus quid petamus; sed ipse scit antequam petimus, quibus indigemus. Ideo et Christus in evangelio, Matth. vi. cap. sic nos orare docuit; Cum

oratis (inquit) nolite esse multiloqui, sicut ethnici; putant enim quod in suo multiloquio exaudiantur; vos autem nolite similes esse illorum; nam Pater vester cœlestis novit, quibus indigeatis, antequam petatis.

Et quemadmodum ipse Dominus nos docuit orare, ita et ipse paucis verbis usus est; nam cum tot sint mala, et calamitates hujus miseræ vitæ, ut non omnes numerare aut nosse possimus; tum quasi uno fasce complectitur hæc mala omnia, et docet nos in hunc modum orare, Libera nos a malo; quasi dicat, Non vos absterreat ab orando, quod non scitis, nec intelligitis omnia illa genera calamitatum et malorum, a quibus vos custodiri vel liberari petitis; sed tantum dicite hoc breve verbum, Libera nos a malo; tunc jam Pater vester cœlestis novit, quid facere erga vos, et a quibus liberare debeat, et libenter faciet.

Hic videtis, filioli, quam clemens et misericors sit Deus, et Pater noster cœlestis, qui tam paterno affectu nos curat et respicit, ut sciat, quibus indigeamus, et a quibus nos custodire debeat, antequam petamus; et non optat Deus, ut multa verba faciamus, sed tantum ut ex corde invocemus, et illum honorem ei habeamus, ut ab eo petentes hæc, agnoscamus pro Deo; ut oratione excitemus fidem nostram; ut constanter credamus nos exaudiri; quando enim sic credimus, tunc certo impetramus quod petimus.

Ergo, filioli, diligenter hoc discite, optare id Deum et postulare, ut in omni necessitate et calamitate, quæ incidere possit, auxilium apud illum quæramus. Et hanc nostram fiduciam in nullum hominem aut creaturam ponere debemus; nam propheta Hieremias dicit, Maledictus qui confidit in homine, et ponit carnem brachium suum. Sed in solo Deo confidere debemus; nam ut maxime homines nobis inserviant, nos adjuvent, tamen ipsi non faciunt, sed Deus facit per eos, ut per sua electa organa. Quando autem Deus non vult nos liberare, tunc nec homines liberare possunt. Si infertur nobis injuria,

et si tunc Deus nobis non vult auxiliari, nec adjuvare nos, tum nec magistratus liberabit nos. Quando autem Deus nos vult liberare, tunc facit per judicem et magistratum, quem ad hoc ordinavit, tanquam organum suum. Si incidimus in ægritudinem, et Deus non vult nos liberare, tum profecto nec medicus nos liberabit; quando autem Deus nos vult liberare, tunc facit per instrumentum, per medicos et medicinam, quam ad hoc creavit. Ideo in omni necessitate Deum invocare debemus, auxilium ab ipso petere, illi soli acceptum ferre beneficium et gratias agere. Instrumentis autem, per quæ hæc fiunt, suum etiam honorem habere debemus.

Hoc loco autem et id perpendite, quod non dicimus, Custodi nos a malo, sed Libera nos a malo. Nam per hoc confitemur (et etiam verum est) quod jam omni generi mali et calamitatis implicati et subjecti sumus. Et hoc adeo invaluit super nos, ut non amplius nos liberare neque ipsi possimus. Atque hoc quidem ideo accidit, quia reatu peccati originalis onerati sumus. Nam peccatum nihil aliud est, quam defectio a mandato et verbo Dei, ut quia in peccatis nati sumus, et quando jam verbo Dei non credimus, nec mandatis ejus paremus. Ex hoc autem consequitur omne malum; nam qui non credit verbo Dei, ille jam neque sapientiam, neque intellectum habet, sed est jam totus cæcus; et qui præceptis Dei non obedit, hic jam nititur seipso, et est plenus malis cupiditatibus, propensus ad seditiones, adulteria, furta, dolos et fraudes, ex quibus sequitur mala conscientia, metus, tristitia, terrores, pusillanimitas.

Ejuscemodi autem homines non sunt longævi, sed extenuantur de die in diem, et ipsi sibi poena sunt, ipsi sibi arrodunt corda. Ideo sentiunt famem, sitim, frigus, lassitudinem, tristitiam, &c. ex quibus oriuntur variae ægritudines, et tandem ipsa mors. Et cum ejusmodi homo destituatur sapientia, tum Satan potest eum seducere et fallere, secundum suam voluntatem; ex hoc sequuntur

deinde idolatria, hereses, incantationes, errores, et falsæ doctrinæ omnis generis. Et cum alii omnes homines, etiam in cordibus, his affectibus pleni sunt, exceptis credentibus, tum sequuntur, invidia, ira, contentiones, rapinæ, furta, contumeliæ, convitia, rixæ, cædes, homicidia, mendacia, fraudes, bella, et omne genus scelerum. Ejusmodi horribilia peccata Deus non patitur abire impune, atque ita nonnunquam permittit, ut Satan inficiat aerem, excitet noxias tempestates, jam per incendia, jam per inundationes damnum det; item ut quosdam afflatu reddat rabiosos, item ut hunc possideat, huic jugulum frangat, hos aquis, illos igni perdat, &c. Et præcipue sæpe eo adigit homines, ut tristitia et merore obruti desperent; idque unice agit, ubicunque potest, ut in æternum damnentur.

In has tam horribiles calamitates, et mala longe maxima, conjecti sumus per peccatum originale, et singulis momentis sumus in periculo, ut hi fluctus nos adobruant; ideo profecto summa necessitas nostra exigit, ut Dominum Deum Patrem cœlestem ardentibus votis invocemus, ut nos a tantis periculis et malis eripere et liberare velit.

Cum autem ipsi nos in has calamitates et mala conjecerimus, tum etiam in poenam, ad tempus nobis ferenda sunt; neque enim semel omnia mala illa tolluntur. Ideo non oramus, ut Deus omnia illa mala auferre velit et delere; sed ut nos a malo liberare velit; hoc est, cum jam diu malis conflictati sumus, et multa passi, ut nos eripere velit, ne in his tandem pereamus, sed liberemur. Quamquam enim Deus nobis misericorditer remittit peccata, tamen non protinus peccatum tollit, sed durante hac vita luctamur in peccato, donec moriamur, ut humiliati contra peccatum pugnemus, ut ita examinemur et probemur, an Deum diligamus, et illius mandatis magis, quam nostris cupiditatibus obsequamur. Ad hæc onerat nos et aliis malis, ut crucem et afflictiones per omnem vitam feramus,

donec caro mortificetur, et crucifigatur, et nos Christo conformes reddamur.

Ideo prudentes hic, et patientes esse debemus: prudentes ut sollicitanti nos peccato non obediamus: patientes ut crucem et omnes afflictiones, quas Deus nobis imponit, libenter feramus, et Deum ardentibus votis invocemus, ut non patiatur nos perire, sed misericorditer nos liberet.

Hoc autem indies fit durante hac vita, magis ac magis, precipue autem et in totum liberabimur, quando moriemur, et resuscitabimur a mortuis. Ergo quando dicimus in oratione Dominica, Libera nos a malo; tum petimus, quod Deus dare nobis velit fœlicem horam mortis; (ibi, filioli, attente considerate verbi hujus pondus, et rei magnitudinem;) nam in agone et hora mortis, maxime versamur in periculo malorum et tentationum. Ideo orare debemus Dominum a teneris, ut horam illam ultimam mortis nobis det fœlicem, id est, ut misericorditer ab omni malo liberet.

Et hanc orationem semper claudere debemus, cum hac voce, Amen, quod sonat Latine, id est, Vere et certo sic id futurum est. Non satis autem est, ut ore sonemus hanc vocem Amen, sed etiam in corde Amen sit, et maneat Amen, hoc est, constanter, firmiter, credere debemus, orationem nostram exauditam esse, et quod Pater noster cœlestis daturus sit nobis quod petimus, tam certo, quam Christus certo dicit, Amen, Amen. Quando enim credimus, tunc certo fit hoc, quod credimus.

Hæc nunc est sententia, et simplex intellectus, hujus septimæ et ultimæ petitionis; oramus enim hic in summa, quod Pater noster cœlestis liberare nos velit ab omnibus malis, corporis et animæ, bonorum et facultatum; et tandem, quando adest vitæ finis, dare horam fœlicem obitus et mortis, et ex hac valle miseriæ, recipere in cœlum. Amen.

Amen.

Hoc est, Ego debeo esse certus, quod talis oratio Patri

cœlesti sit accepta, et in cœlo exaudita; nam ipse ita præcepit nobis, et promisit se exauditurum, Amen, Amen; id est, *Ja, ja, es soll so geschehen*.

Ideo, filioli, hæc diligenter discite, et quando interrogamini, Quomodo intelligis hanc ultimam petitionem? respondebitis, Hic generaliter et in summa petimus, quod Pater ille cœlestis ab omni malo, corporis, animæ, patrimonii, honoris, liberare velit; et tandem, cum adfuerit finis vitæ, dare horam foelicem mortis, ut in gratia Dei ex hac valle lachrymarum discedamus et recipiamur in cœlum. *Amen.*

Amen.

Id est, Certus esse debeo, quod hæc oratio placeat Deo Patri in cœlis; nam ipse jussit nos orare, et promisit se nos exauditurum esse. Amen, Amen; hoc est, certo, certo, ita fiet.

Enarratio

DE BAPTISMO.

PERPETUA CONTIO DE BAPTISMO.



DOMINUS noster Jesus Christus, in Evangelio Joh. iii. dicit, filioli, Nisi quis renatus fuerit ex aqua et spiritu, non potest introire in regnum Dei. Nunc autem

totam vitam eo dirigere debemus, ut veniamus in regnum Dei; nam Dominus dicit, *Querite primum regnum Dei*, Matth. vi.; sicut et supra audistis, quod quotidie oramus, *Adveniat regnum tuum*. Ideo maximopere necessarium est, ut sciamus, quomodo illa *renascentia* fiat; nam sine illa non possumus venire in regnum Dei.

Verum quando de *renascentia* loquimur, non ita intelligetis, quasi loquamur de *renascendo*, ut homo jam factus senex rursus ingrediatur uterum matris suæ, atque ita renascatur, sicut ante natus est; hoc enim stultum esset cogitare. Sed nos sentimus hic de *spirituali renascentia*, de *renovatione interioris hominis et mentis*, per Spiritum Sanctum, sic ut corda et animi novis affectibus imbuantur, quos antea ex *nativitate* non habuerunt. Et ejusmodi *renascentia* fit per aquam baptismi, quam Paulus vocat *lavacrum regenerationis*, eo quod peccata in baptismo nobis remittuntur, et Spiritus Sanctus nobis ut dilectis filiis infunditur, ut ita in baptismo, per efficaciam et operationem Spiritus Sancti, denuo renascamur, et nova creatura efficiamur. Tum si in fide Christi constanter perseveramus, ingredimur in regnum Dei, et in æternum salvamur.

Ideo, filioli, diligenter considerabitis vim baptismi; et accurate discetis, quantos thesauros, quam excellentia dona et beneficia Christi in baptismo accepistis, ut pro illis gratias agatis, vosmetipsos in omni tentatione his consolari discatis, et ut adnitamini hoc præstare, juxta datam fidem, quod in baptismo promisistis.

Ut autem eo melius hoc facere possitis, tum audite et discite verba Christi Domini nostri, quibus baptismus ordinavit et instituit; et hæc ita recitate, ut ad verbum ediscatis. Hæc sunt verba Domini ad discipulos.

Ite in orbem universum, et docete omnes gentes, et baptisate eas, in nomine Patris, et Filii, et Spiritus Sancti. Qui crediderit, et baptisatus fuerit, hic salvus erit. Qui autem non crediderit, hic condemnabitur.

His verbis Dominus noster Jesus Christus baptismum instituit, per quem denuo renascimur ad regnum Dei. Vos autem operam diligentem dabit, ut hæc verba non solum recitare possitis, sed probe intelligatis, quid Christus his verbis voluerit, ut interrogati, pulchre respondere possitis, et suo tempore vestros quoque liberos docere, sicut vos jam hic discitis. Nam quid usquam sit turpius coram Deo et hominibus, quam si profiteatur se quis Christianum, ideo quod est baptisatus, et nondum sciat, quid sit baptismus, quæ vis sit baptismi, aut quid sibi hæc immersio velit? cum tamen tota professio et vita nostra baptismum exprimere, et ei respondere debeat.

Ergo, filioli, ut baptismi efficaciam probe intelligatis, tum initio diligenter animadvertite, quod Dominus noster Jesus Christus, ad datum verbum evangelii, tria sacramenta aut sancta signa, pacti et promissionis suæ, ordinavit et instituit, per quæ, loco et nomine Dei (imo ipso Deo nobiscum operante) ministri nobiscum agunt, ut firmiter credamus et certi reddamur, nos esse illum populum, et electos in vera ecclesia, quibus evangelium destinatum et missum est; et quod omnia illa vere habemus, de quibus evangelii promissiones sonant. Primum est baptismus, per quem ad novam, cœlestem vitam, denuo renascimur, et recipimur in ecclesia Dei viventis, quæ est basis et columna veritatis. Secundum est potestas clavium, per quam a peccatis, in quæ prolapsi sumus, (durante semper efficacia baptismi,) absolvimur. Tertium est eucharistia, seu cœna Domini, qua alimur et cibamur, et in fide evangelii ac cognitione Christi corroboramur, ut ita in nova hac vita crescentes adulescamus, donec non simus amplius pueri, sed evadamus in virum perfectum, et ad plenitudinem adultæ ætatis Christi.

Nam hoc vobis dictum sit, filioli, Christianam cognitionem et vitam excellentius quiddam esse, quam existiment imperiti. Audito jam et cognito evangelio, non est ut securi ambulare velimus, et putare nos esse Christi-

anos, quasi participes jam simus omnis illius amplissimi et ineffabilis beneficii Christi, quod evangelium prædicat. Nam ejuscemodi opinio, aut volitans cogitatio, non est vera fides, nec consistere potest, in veris certaminibus gravium tentationum. Sed oportet ut Christianus habeat certum verbum, certum opus Dei, quod credat et certo sciat, se esse factum Christianum, hoc est, oportet ut sit baptisatus. Nam qui est baptisatus, ille constanter dicere potest, Equidem non dubia opinione tantum puto me esse Christianum, sed certus sum me factum esse Christianum; scio, n. me esse baptisatum. Nunc baptismus a Deo institutus est, et qui me baptisavit, mandato Dei baptisavit. Ad hæc Spiritus Sanctus testatur, eum qui baptisatus est, Christum induisse. Hæc tum vera et sincera fides est, quæ adversus portas inferorum consistere potest, cum habeat pro se verbum et opus Dei, neque jam amplius humanæ, dubiæ opinioni adhæret. Sic etiam habet res cum potestate clavium, et cœna Domini, sicut postea audietis.

Præterea etiam diligenter discetis, filioli, quare baptisati simus. Nunc autem audistis, quod in baptismo denuo renascimur; hoc ideo fit, quia in prima nativitate, qua ex parentibus nati sumus, omnes nati fuimus in peccatis; et peccatum, et iram Dei (qua onerati nascimur) ex utero matris nobiscum attulimus; ut in decem præceptis, præsertim in ultimo præcepto audistis. Nam sicut Adam peccavit, et per peccatum sic corruptus est in corpore et anima, ut suis viribus bonum facere non posset; ita et omnes filii et posterii Adæ peccatores nati sunt, ut ex sese, aut suis viribus non possint justificari, sed propensius sunt ad malum omni tempore, Gene. ix. et natura sunt filii iræ, ut Paulus ad Ephe. ii. dicit; hoc est, Deus irascitur nobis propter peccata, quæ nobis natura cognata sunt. Verum cum jam baptisati sumus, et per baptismum denuo renati, tunc remissum est nobis peccatum, et

datus Spiritus Sanctus, qui nos justificat, ad bonum excitat, animosque nostros movet.

Ideo, filioli, quando homo baptisatur, nihil aliud est, quam quod ibi fatetur se esse peccatorem natum, peccatum sibi dominari, sic, ut ex sese bonus et justus fieri non possit. Ideo venit ad baptismum, et quærit ibi auxilium, et consilium petit. Primum quod Deus velit remittere ei peccata; deinde quod velit eum liberare a peccato, sicut medicus sanat ægrotum a morbo. E contra ipse Deo promittit et jurat, quod peccato totis viribus vult resistere, libenter ferre crucem, mortificationem, per omnes illas afflictiones, quas Deus ei imponat, adeoque etiam tandem mori, ut perfecte sanetur et liberetur a peccato. Deus enim remittit nobis peccata per fidem; verum per afflictiones et mortem prorsus tollit peccata; sicut Petrus testatur, et dicit, 1 Pet. iv. Qui patitur aut affligitur in carne, desinit a peccatis. Et Paulus, Rom. vi. Qui mortuus est, justificatus est a peccato.

In hunc modum corda et animos affectos esse oportet, quibus acceptus baptismus affert fructum. Cum ergo omnes baptisati sitis, tum videte, ut in tali confessione et proposito maneatis, et ex corde confiteamini coram Deo, vos esse peccatores; doleat hoc vobis, et orate Deum, ut liberare et mundare velit a peccato. Cavete a relapsu ad peccatum, ne peccatum vos delectet, et volentes peccetis; pii et sancti estote, libenter ferte afflictiones, quas Deus vobis imponit. Si huic verbo obedieritis, tum efficax in vobis erit baptismus, et Deus operabitur in vobis per Spiritum suum, et perficiet in vobis omnia, quæ per baptismum in vobis cœpit.

E contra et hic diligenter discite, filioli, quod Deus nobiscum per baptismum operetur; nam baptismus non est simplex aqua solum, sed est aqua Dei, in verbo Dei efficax, et signum pacti divini. Ergo et in nobis operatur omnia, ad quæ Deus eum instituit; nam Dominus

Christus dicit, *Ite et docete omnes gentes, baptisate eas, in nomine Patris, et Filii, et Spiritus Sancti, sicut audistis.* Propter hoc tantum mandatum, quod ex Deo est e coelo, baptismus efficaciter operatur in nobis, ut opus Dei; nam baptisamur in nomine Dei; hoc perinde est, ac si ipse Deus baptiset nos. Ergo non debemus solum respicere illam aquam, sed Deum, qui baptismum aquæ instituit, et in suo nomine fieri jussit. Nam ipse est omnipotens, et potens in nobis operari, per baptismum, omnem illam magnam efficaciam, et abolitionem peccati, ad quam eum instituit; etiam si nostra humana ratio id non assequatur. Ergo diligenter hic discite, quantos thesauros nobis Deus in baptismo offert et communicat.

Nam primum, in baptismo remittuntur nobis peccata, sicut Petrus in Actis dicit; *Baptisetur unusquisque ad remissionem peccatorum.*

Secundo, datur nobis Spiritus Sanctus, qui dilectionem Dei in nostris cordibus diffundit, ut mandata Dei servare possimus; sicut etiam Petrus testatur, et dicit in Act. ii. *Baptisetur unusquisque in nomine Christi, tunc accipietis donum Spiritus Sancti.*

Tertio, donatur nobis justitia Christi et tota communicatur nobis, ut tanquam nostram eam habeamus, et hac induamur, quasi ipsi fecissemus justiciam; ut Paulus ad Gal. iii. docet, et dicit, *Quotquot in Christum baptisati estis, Christum induistis.*

Quarto, per baptismum una cum Christo morimur, et consepelimur in mortem, ut una patiamur et moriamur, sicut Christus passus est. Nam qui baptisatur, hic dat fidem, se Christo commoriturum esse, ut moriatur veteri Adam et peccato. Et quem Deus baptisat, huic etiam promittit communionem mortis et passionis Christi; et impertit ei, ut illius jam afflictiones sint sanctæ et utiles, sicut passio Christi, et non damnabiles, sicut passio Judæ et aliorum impiorum.

Ex his nunc pulchre intelligitis, filioli, quare baptismus sit lavacrum regenerationis, et quomodo in baptismo nascimur denuo, et novæ creaturæ efficimur in Christo. Nam qui est peccator, hic cogitur exhorrescere iram Dei, et æternam damnationem; atque ita neque pacem neque quietem in sua conscientia habet. Quando autem in baptismo remittuntur ei peccata, et ipse credit promissioni Dei, tunc per fidem justificatur, habet pacem cum Deo, læta et hilari est conscientia, certo confidens, Deum non amplius irasci, neque se propter peccata damnandum esse. Hæc autem omnino magna et mirifica mutatio et renovatio est interioris hominis, quæ nullius creaturæ viribus alias fieri potest.

Ad hæc, quicumque est peccator, etiam servus est peccati, venundatus sub peccatum, nec facit hoc quod vult bonum, sed quod non vult malum, hoc facit; sicut Paulus ad Rom. vii. conqueritur, nec seipsum a peccato liberare potest. Quando autem in baptismo datur ei Spiritus Sanctus, tunc Spiritus ille Sanctus diffundit dilectionem Dei in cor ejus, ut mandata Dei aliquatenus implere possit; liberat eum a tyrannide peccati; dat ei robur novum, vim luctandi adversus peccatum, et fortiter resistendi peccato. Atque hæc tunc omnino magna mutatio et renovatio est interioris hominis.

Et hoc quidem, filioli, pro certo sciatis, et firmiter credite, nullius Judæi aut Turcæ puerum, qui non est baptisatus, habere Spiritum Sanctum, neque intelligere posse verbum Dei, nec esse sanctum aut justum coram Deo. Ergo Deo ex toto corde gratias agetis, quod vos per parentes vestros perduxit ad baptismum. Quando amatis evangelium et Christum, quando creditis in nomen Christi, et evangelium libenter auditis, tum certum est, quod per evangelium accepistis Spiritum Sanctum.

Præterea, is qui est peccator, etiam si habet Spiritum Sanctum, qui adjuvat eum in lucta adversus peccatum, tamen nonnunquam succumbit, et relabitur rursus in pec-

catum. Et etiamsi sæpe vincat peccatum, tamen hæc magna est imperfectio, quod invitus abstinet a peccato, et quod durum ac molestum est ei hoc certamen. Ergo semper est in periculo, ne superetur a peccato; et ut maxime resistat, tamen metuit ne illa justitia et obedientia infirmior et imperfectior sit, quam ut coram judicio Dei possit consistere. Sicut et re vera, nullus sanctus cum sua propria justitia, coram judicio Dei consistere potest. Quando autem in baptismo donatur et imputatur ei justitia Christi, tunc ab illis periculis omnibus liberatur; nam scit se Christum induisse, et suam infirmitatem et imperfectionem contextam ac vestitam esse perfecta justitia et sanctitate Christi. Ideo de cætero non confidit in sua justitia, sed in solo Christo, et non tristatur nec dubitat propter suam imbecillitatem, sed letatur de communicata justitia Christi. Hic iterum omnino maxima et coelestis mutatio et renovatio est interioris hominis.

Et postremo, quando quis est peccator, tunc dubitat, trepidat, et impatienter et cum pavore fert crucem, in omni tentatione et afflictione. Quando ergo irruunt repente tentationes, tunc cogitat Deum irasci, et velle propter peccatum rejicere ac damnare, hic temporaliter, et in futuro æternaliter. Ideo afflictiones et crucem, neque viriliter, neque patienter ferre potest. Quando autem in baptismo in similitudinem mortis Christi conssepultus est, et habet hanc promissionem, quod Christus sanctificavit crucem et mortem, sic ut omnis crux et mortificatio jam non sit noxia, sed utilis et salutaris, ad expurgandum peccatum, ad vitam æternam, tunc redditur patiens et lætus in cruce, et lætatur ac gloriatur in afflictionibus. Hæc jam iterum magna mutatio est interioris hominis.

Et hi novi affectus, et spirituales motus, sunt in animis renatorum, incogniti mundo. Et quando ita credentes in illa fide perseverant usque ad finem, tunc

Deus suscitabit eos a mortuis, ut induant immortalitatem, in æterna vita cum Christo vivant. Et tunc quidem prorsus abolito peccato et regno mortis, perfecte sancti et iusti erimus, in corpore et anima. Ideo et Dominus Christus in evangelio resurrectionem mortuorum etiam vocat regenerationem. Hoc totum operatur baptismus in nobis, quando oredimus. Ideo et Christus dixit, Qui crediderit et baptisatus fuerit, hic salvus erit; qui autem non crediderit, hic condemnabitur.

Ideo, filioli, diligenter discite fructum et efficaciam baptismi; operatur enim remissionem peccatorum, liberat a morte et potestate Diaboli, dat salutem et vitam æternam, omnibus qui credunt, sicut verba promissionis sonant.

Verum si quis dicat, Quomodo aquula hæc potest res tantas operari? respondeo, Aqua profecto non facit hæc, sed verbum omnipotens Dei, quod annexum et conjunctum est aquæ, et fides quæ verbum Dei apprehendit. Nam sine verbo Dei, aqua est aqua, et non est baptismus; verum addito et adjuncto verbo Dei viventis, est lavacrum regenerationis, et baptismus aqua vivifica æternæ salutis, balneum animarum in Spiritu Sancto, sicut Paulus ad Titum, cap. iii. dicit; Secundum misericordiam suam salvos nos fecit, per lavacrum regenerationis et renovationis Spiritus Sancti, quem effudit in nos abunde, per Jesum Christum Salvatorem nostrum, ut justificati gratia ipsius, hæredes simus vitæ æternæ. Certus sermo.

Dabitis autem operam, pueri, ut vita etiam exprimat, hoc, quod in baptismo promisistis, et ea, quæ baptismus significat. Baptismus enim et illa immersio significat, veterem Adam, per quotidianam contritionem et poenitentiam, cum omnibus peccatis et malis affectibus debere mortificari; et per renovationem Spiritus Sancti debere nos emergere, nova quadam vita conresuscitari Christo, ut novus homo, in iusticia et veritate coram Deo, in æternum vivat, sicut Paulus ad Roma. vi. dicit; Quia

quicumque baptisati sumus in Christo Jesu, in mortem ipsius baptisati sumus. Consepulti enim sumus cum illo per baptismum, in mortem, ut quomodo Christus resurrexit a mortuis, per gloriam patris, ita et nos in novitate vitæ ambulemus.

Et hæc est sententia, et simplex intellectus verborum, illius sancti baptismi; nempe ut agnoscamus nos esse peccatores; remissionem peccatorum petamus; ad ferendam crucem Christi, omne genus afflictionis, adeoque ad perferendam mortem consentiamus, ut tandem perfecte liberemur a peccato. Ideo odisse debemus peccatum, et summa dimicatione reluctari peccato. Deus autem remittit nobis peccata, et donat nobis Spiritum Sanctum, impertit nobis (cogitate quantæ hæc res sint) justiciam, dilecti filii Christi; imponit nobis crucem et afflictiones, ad mortificationem quotidianam veteris Adam et peccati. Hoc firmiter credamus, et patienter feramus crucem et tentationes, tunc salvabimur.

Ideo, filioli, hæc diligenter discite, et quando interrogamini, Quid est baptismus? tunc respondebitis, Baptismus non est tantum simplex aqua; sed est aqua inclusa et conjuncta verbo Dei, et pacto promissionis Dei. Et hæc sunt verba, quibus Dominus noster Jesus Christus instituit baptismum, Matthæi ultimo; Euntes ergo docete omnes gentes, baptizantes eos, in nomine Patris, et Filii, et Spiritus Sancti.

Quando interrogamini, Ad quid prodest baptismus? respondebitis, Operatur remissionem peccatorum, liberat e regno Diaboli et a morte, et confert vitam et salutem æternam omnibus, qui credunt verbis his Christi, et promissioni Dei, quæ sunt Marci ultimo; Qui crediderit, et baptisatus fuerit, hic salvus erit; qui non crediderit, hic condemnabitur.

Tertio, si quis interroget, Quomodo aqua res tantas potest efficere? respondete, Certe aqua hoc non efficit; sed verbum Dei, quod inditum et conjunctum est aquæ,

et fides quæ verbo Dei credit. Nam sine verbo Dei aqua est aqua, et non est baptismus, sed addito et conjuncto verbo Dei vivi, jam est baptismus, aqua mirifice salutaris, lavacrum regenerationis, per Spiritum Sanctum, sicut Paulus ad Titum, cap. iii. dicit; Per lavacrum regenerationis, et renovationem Spiritus Sancti, quem effudit in nos opulenter, per Jesum Christum Salvatorem nostrum, ut justificati illius gratia hæredes simus vitæ æternæ, &c.

Quarto, si quis interroget, Quid ejusmodi baptismus aquæ significet? respondete, Significat veterem Adam quotidie per veram contritionem debere in nobis mortificari, cum omnibus peccatis et malis cupiditatibus, ut rursus emergat e morte, et conresuscitatus Christo novus homo sit, nova creatura, et in Deo ac coram Deo, in justitia et sanctitate in æternum vivat; sicut Paulus, Rom. vi. dicit; Quotquot baptisati sumus, Christo conscripti sumus in mortem, ut quemadmodum Christus resurrexit, per gloriam Patris, ita et nos in novitate vitæ ambulemus.

Ita habetis, optimi filioli, sententiam et intellectum, quid sibi velint verba baptismi, per quem renascimur, et renovamur ad vitam æternam. Hæc diligenter discite, et Deo agite gratias, quod vos ad hanc tantam communionem amplitudinis gratiæ in Christo vocavit, et baptismum vita pia exprimate; et summæ consolationi in vita simul et morte baptismus vobis esse debet. Nam per baptismum insuti sumus morti Christi; ideo non potest nobis peccatum, mors aut infernus nocere, sed omnia hæc vincemus per fidem, sicut ipse Christus devicit, et ita per hanc renascentiam perveniemus in regnum Dei et vitam æternam. Hoc det nobis omnibus Deus. Amen.

De potestate clavium.



CONTIO PERPETUA.

PAULUS apostolus (filioli) ad Rom. x. cap. inquit, Qui invocaverit nomen Domini, hic salvus erit. Postea in hunc modum illam contionem pertexit; Quomodo autem invocabunt nisi credant? quomodo autem credent nisi audiant? quomodo audient sine prædicante? quomodo prædicabunt nisi mittantur? Et his quidem verbis, Paulus clare indicat, quod nemo vere potest invocare Deum, nisi credat; et quod nemo in Deum vere credere potest, per suas proprias cogitationes, sed oportet ut audiat verbum, quod ab aliis docendum est; ex nobismetipsis non scimus, quid credere debeamus. Ad hæc, nemo cum fructu prædicare potest, nisi vocetur et mittatur. Ut enim cum fructu prædicetur verbum, oportet ut Dominus Deus cooperetur suo Spiritu Sancto. Deus autem nihil operatur per prædicatores, quos ad prædicandum non misit. Ideo Paulus dicit, Quomodo prædicabunt nisi mittantur?

Nihil autem prodest nobis auditus verbi, nisi credamus; qui enim non crediderit, condemnabitur. Nunc

contionibus aut verbo non possumus credere, nisi certissimus, quod Deus mandavit, ut in hunc modum nobis prædicetur; alias semper dubitarem, et cogitarem, Quis scit, an hoc verum sit, quod ex concionatore audio? tamen Deus non mandavit ei, ut sic doceret: et ut maxime verum sit, quis scit, an Deus nobiscum etiam velit ita operari, sicut ille concionatur? forsitan cum aliis posset ita operari, et prorsus nihil ejusmodi nobiscum.

Hæc dubitatio, in hora tentationum, omnes exerceret animos, nisi certo sciremus, quod Dominus noster Jesus Christus, ministros et concionatores, qui nobis prædicant, et sacramenta porrigunt, ipse instituisset, et eis mandasset, quid nobis nomine et loco Dei dicere, et quomodo nobiscum agere debeant. Ideo vocavit eos et misit, et præterea addit promissionem insignem, Matth. xvi. Quaecunque ligaveritis super terram, ligata erunt et in caelis; quaecunque solveritis super terram, soluta erunt et in caelis. Ut firmiter credamus, verum esse verbum, quod nobis prædicarent, et quod ita fiet nobis, sicut ex mandato Dei nobis annunciant, modo id credamus.

Ut nunc omnia, quæ Deus per suos ministros vobis prædicat et promittit, firmiter credere possitis, et ita per fidem salvari, tunc diligenter discite, filioli, verba Domini nostri Jesu Christi, in quibus suis ministris ejusmodi mandatum dedit; et ea hic recitate ordine, ut in memoria retineatis, ut et domi ea recitare possitis. Verba Christi hæc sunt, Joan. xx. cap.

Dominus Jesus insufflavit, et dixit, Accipite Spiritum Sanctum, quorum remiseritis peccata, remittuntur eis, et quorum retinueritis, retenta sunt.

Dabitur autem operam, filioli, ut et hæc verba non solum recitare possitis, sed et probe intelligatis, quid Dominus noster Jesus his verbis velit, ut de hoc interrogati respondere possitis, et suo tempore vestros liberos etiam docere. Quid enim turpius sit coram Deo et hominibus, quam si profitearis te Christianum, et tamen non scias,

ubi et quomodo Christus mandavit prædicari fidem, et remissionem peccatorum? cum tamen Christianus nihil credere debeat, nisi certus sit, Dei mandatum aut verbum esse.

Ut autem, filioli, hæc verba Christi recte discatis intelligere, tum primum animadvertite, quod Dominus noster Jesus Christus, cum initio inciperet concionari, suosque duodecim discipulos eligeret et vocaret Marci, iii. Lucæ, vi. Lucæ, x. postea misit adhuc septuaginta, et dedit eis potestatem prædicandi evangelii. Et cum per passionem et mortem ex hoc mundo exiturus esset, patrem cœlestem pro ipsis oravit, et pro omnibus, qui per verbum eorum credituri essent, ut Johan. xvii. describitur; Nunc nihil dubium est, Christum hoc, quod a Patre cœlesti suo petiit, impetrasse. Ideo et omnes sunt salvati, quotquot crediderunt verbo discipulorum Christi, perinde ac si ipsum Christum audissent, et ei credidissent.

Postea apostoli aliis piis et sanctis hominibus mandarunt ministerium verbi, presertim his locis, ubi jam erant Christiani, et indigebant contionatoribus, et apostoli tamen apud eos manere non poterant. Nam ipsi obambulabant longe lateque per orbem, et studebant in aliis quoque locis propagare evangelium. Ubi nunc inveniebant pios homines, idoneos ad ministerium verbi, illis imponebant manus, et impertiebant eis Spiritum Sanctum, sicut a Christo ipsi eundem Spiritum, ad hoc ministerium obeundum, acceperant. Illi tum erant veri et vocati ministri Dei, non aliter atque ipsi apostoli; sicut Paulus in Epistola ad Timotheum hoc clare ostendit.

Atque sic ministerium verbi (quod Dominus noster Jesus Christus ipse instituit) transmissum est ad posteros, per impositionem manuum, et communicationem Spiritus Sancti, usque in hanc horam. Et hæc vera est apostolica consecratio, ordinatio et unctio, qua consecrandi sunt sacerdotes, inde ab initio, quæ et in ecclesia manebit usque

ad finem mundi. Quicquid præterea additum est ceremoniarum, sine necessitate inventum et additum est ab hominibus. Ergo, filioli, ordinarios concionatores et ministros ecclesiæ, qui ad suum ministerium ita vocati sunt, non habebitis pro hominibus plæbeis (quod ad ministerium tantum attinet) sed pro ministris Dei viventis, et nunciis Domini nostri Jesu Christi; ipse dicit in evangelio, Lucæ, x. Qui vos audit, me audit, et qui vos spernit, me spernit.

Quæ nunc tales ministri vobis ex ore et mandato Domini nostri Jesu Christi dicunt, hoc firmiter credetis; et quicquid vobiscum agunt, ut quando baptisant, quando per absolutionem remittunt peccata, distribuunt corpus et sanguinem Domini, hoc sic accipietis, quasi ipse Christus hæc diceret et operaretur; nam ipse mandavit eis hæc, ut sic facerent, et ipse etiam præsens est, tametsi inconspicuus, et operatur per Spiritum Sanctum, ut hæc omnia efficacia sint ad salutem animæ.

E contra, summo studio et vigilantia cavete vobis, a falsis et clanculariis concionatoribus, qui clanculum perreptant urbes passim et prædicant, cum tamen nullum mandatum acceperint, neque ad hoc vocati sint. Illis concionatoribus Christus non est præsens; ideo et Spiritus Sanctus nihil operatur per illorum prædicationem, sed eorum verbum manet sine fructu, imo damnum dant; qui enim non sunt vocati a Deo, hi haud dubie errant et erronea docent.

Non existimetis autem, filioli, quod vocati concionatores potestatem habeant, ad faciendum et docendum, quicquid ipsi velint; sed Dominus noster Jesus Christus clare mandavit eis, quid docere et facere debeant. Et si aliud docent, aut aliud faciunt, quam eis mandatum est, tunc nullam habet efficaciam, et nos hoc nihil morari debemus. Ideo et Dominus insufflavit in eos, et dedit eis Spiritum Sanctum; nam ubi est Spiritus Sanctus, ibi operatur ut faciamus ea, quæ Christus mandavit. Ubi

autem hoc non fit, ibi non est Spiritus Sanctus; ideo inefficacia ibi omnia.

Demandavit autem Christus discipulis, prædicare poenitentiam et remissionem peccatorum, in nomine ejus, et dixit, Qui crediderit et baptisatus fuerit, hic salvus erit; qui non crediderit, hic condemnabitur. Ergo omnia quæ docent et faciunt, eo directa esse debent, ut annuncient nobis remissionem peccatorum, quando poenitentiam agimus, et in Christum credimus. Quando autem poenitentiam non agimus, a peccato non desinimus, aut evangelio non credimus, tunc retinere nobis debent peccata, et annunciare nobis (si ita perseveramus in peccato) nos esse damnandos. Quando nunc id ita faciunt, tunc Deo obediunt; et cui remittunt peccata in terris, huic remissa sunt in cælo; cui retinent, huic retenta sunt. Quando autem hæc ministri invertere velint, et impoenitentibus, incredulis remittere peccata, aut poenitentibus et credentibus retinere peccata, tum non recte facerent, nec efficax hoc esset, sed seducerent seipsos, et alios secum; et accideret quod Christus alibi dicit, Quando cæcus cæcum ducit, ambo in foveam cadunt.

Ideo, filioli, his vos consolari debetis, et confirmare fidem, ut constanter dicere, et certo apud vos statuere possitis; Deus misit mihi unum ex suis ministris, hic annunciavit mihi remissionem peccatorum, nomine et loco Dei, et baptisavit me in remissionem peccatorum; ergo certus sum mihi remissa esse peccata, et quod factus sum filius Dei.

Ita, filioli, in genere de ministerio verbi sentietis; in specie autem et hoc scietis, quod Dominus noster Jesus Christus afflicta et contrita conscientia hic consolari voluit, quæ post baptismum rursus in gravia peccata lapsæ sunt. Nam non est tam parva, aut facilis res, sicut insanus et cæcus mundus existimat, a peccatis resurgere; sed opus habemus in his agonibus et angustiis, ut aliquis verus et vocatus minister ecclesiæ verbo Dei nos erigat,

sustentet, et (quasi in syncope) nos recreet. Sicut et Solomon gravissima sententia indicat; Ve homini soli, quia cum ceciderit, non habet sublevantem. Atque ideo Dominus noster Jesus Christus potestatem clavium ad regnum cœlorum tam magnificis promissionibus ordinavit et constituit, ut ex ipso ardore verborum satis appareat, quam paterno affectu pro conscientis afflictis sollicitus fuerit Christus. Ex quo colligitur haud dubie, nos valde indigere hac consolatione, et eam esse maximi faciendam.

Nam primum promittit se daturum claves, Matth. xviii. dicit Petro, Tibi dabo claves regni cœlorum, quæcunque ligaveris super terram, ligata erunt et in cœlis, et quæcunque solveris super terram, soluta erunt et in cœlis.

Secundo docet Christus, quomodo uti debeamus clavibus, cum in manifestis peccatis, tum etiam in occultis. De manifestis quidem ita dicit Christus, Si peccaverit in te frater tuus, corripe eum inter te et ipsum solum; si audierit te, lucratus es fratrem tuum; si autem te non audierit, adhibe adhuc unum, aut duos, ut in ore duorum vel trium stet omne verbum; si autem te non audierit, dic ecclesiæ; si ecclesiam non audierit, sit tibi tanquam ethnicus et publicanus. Amen dico vobis, Quicquid ligaveritis super terram, ligatum erit et in cœlis; quicquid solveritis super terram, solutum erit et in cœlis.

In privatis et occultis peccatis, ibi ipso opere ostendit, quomodo utendum sit clavibus: sic dixit paralytico Marci, ii. Confide, fili, remittuntur tibi peccata tua. Et cum retinendo peccata, ad induratos Judæos ait Lucæ, v. Joan. ix. Si cæci essetis, peccatum non haberetis: nunc autem quia dicitis videmus, peccatum vestrum manet; id est, non remittitur.

Tertio, dat etiam claves post suam resurrectionem, sicut ante promisit, insufflavit in discipulos et ait, Accipite Spiritum Sanctum, quorum remiseritis peccata, re-

mittuntur eis. Cum nunc Christus, claves regni cœlorum divinitus dans, consolationem promiserit nobis, tam diligenter usum earum docuerit, tandem tam fideliter et paterne commendarit, ordinarit, constituerit; nullo modo potestatem tantam, datam a Deo hominibus, contemnere debemus, sed cum summa gratiarum actione illis uti.

Nam hoc sciatis (filioli) omnem securitatem esse periculosam; ergo quando post baptismum, in peccata gravia prolabimur, non est ut contemnamus, et securi incedentes, putemus nobis ignosci aut remissa esse peccata. Nam hæc opinio et cogitatio vaga longe infirmior est, quam ut contra impetus et insidias Diaboli, in terroribus et certamine conscientiæ, consistere possit; sed oportet ut habeamus certum verbum et opus Dei, quæ testentur nobis peccata remissa; hoc est, remissionem peccatorum et absolutionem quærere et impetrare debemus apud ministros ecclesiæ, quibus Christus claves tradidit et promisit, Quorum remiseritis peccata in terris, his etiam remissa sunt et in cœlis.

Deinde et hoc reprehendendum est, quando quis in manifestis peccatis perseverat, nec cogitat pœnitentiam agere, et tamen vult esse Christianus, cum aliis eisdem sacramentis uti, convenire ad cultum Dei, ad orationem: hic est admonendus, et si admonentes non audierit, excludendus, et excommunicandus, donec resipiscat; ne sic illis manifestis malis exemplis scandala oriantur, multi inficiantur, et postea Christiana ecclesia contemnatur, et male audiat, quasi Christiani sint pessimi homines, qui turpem, flagitiosam ducant vitam; et deinde per hoc ipsum nomen Dei, adeoque ipse Deus blasphemetur inter gentes.

Quamquam nunc hæ ordinationes, hi ritus consentanei evangelio, instituti olim ad punienda ejusmodi manifesta peccata et scandala, prorsus aboliti sint et oppressi, tamen ideo potestatem et usum clavium contemnere non debemus, nec abjicere. Nam qui superbe excutiunt omne

jugum disciplinæ ecclesiasticæ, et impediunt ne ea secundum evangelium restaurentur, suum habebunt judicem haud dubie. Nos autem orabimus Dominum, ut has et alias bonas ordinationes, consentaneas verbo Dei, rursus restituere velit, sicut verbum nobis restituit: tunc certo nos exaudiet, et voti compotes reddet.

Quando nunc quis post baptismum graviter peccavit, et in conscientia angitur, an in gratia Dei sit nec ne, ut plerumque fit, tunc non debet nudis cogitationibus suis confidere; neque est quod sic cogitet; Equidem scio me peccasse, sed tamen in ea nunc opinione sum, Deum non esse tam durum ultorem, sed remissa mihi esse peccata. Nam ejuscemodi opinio non est vera fides, neque potest consistere in certaminibus veris tentationum; sed oportet ut vera fides semper nitatur certo verbo et opere Dei. Nunc Deus non loquitur nobiscum voce e cœlo sonante; sed claves regni cœlorum, et potestatem remittendi peccata, dedit et mandavit ministris ecclesiæ. Ideo ad unum aliquem ex illis eat peccator, agnoscat et confiteatur peccatum suum, rogetque, ut juxta mandatum Dei velit sibi impartiri absolutionem, et annunciare verbum gratiæ et remissionis peccatorum.

Quando autem hoc fit, tunc constanter credere debeo, quod peccata mihi vere etiam remissa sint in cœlis. Et ejusmodi fides in agonibus et certaminibus consistere potest, nam pro se habet verbum et opus Dei. Nam ipse jam certo scit, sibi a ministro remissa esse peccata; et scit illum habere mandatum id faciendi a Deo. Deinde scit quod Deus promisit; Cui remiseritis super terram, huic etiam remissa erunt in cœlis.

Ergo, filiioli, huic doctrinæ præbete aurem, et cum terrent aut contristant vos peccata, tunc quærite, petite absolutionem et remissionem peccatorum apud ministros, qui a Christo mandatum habent, ut hominibus remittant peccata, tunc pacem et tranquillitatem habebunt vestræ conscientiæ. Qui autem his non paret, sed hæc occaecatus

aut inflatus contemnit, hic remissionem peccatorum non inveniet in bonis operibus, variis corporis exercitiis, aut his rebus, ad quas non alligavit, aut per quas eam non promisit Deus. Ergo nolite contemnere, nam est mandatum et ordinatio Dei, et Spiritus Sanctus Dei præsens adest, et efficit, ut hæc fiant et sint nobis ad salutem.

Et hæc est sententia, et simplex intellectus, horum verborum Christi, quæ audistis, ut credamus quicquid vocati ministri ex divino mandato nobiscum agunt, quando manifeste in peccatis deprehensos et palam impœnitentes ex ecclesia excludunt, et eos qui agunt poenitentiam, et in viam redeunt absolvent, quod hæc omnia adeo rata, firma et certa sint etiam in cœlo, quasi ipse Dominus Christus ligaverit et absolverit.

Ergo, pueri, diligenter hæc discite, et quando interrogamini, Quomodo intelligis hæc verba? respondebitis, Ego credo, quicquid vocati ministri Christi ex divino mandato nobiscum agunt, presertim quando manifeste flagitiosos, et impœnitentes, ex cœtu Christianorum excludunt, et poenitentes ac resipiscentes absolvent, quod hæc omnia sint tam efficaciter, rata, et certa, etiam in cœlo, ac si Christus voce de cœlo sonanti absolveret.

Ita habetis originem et fundamentum ministerii verbi, et potestatis clavium, sicut Dominus noster Jesus Christus ordinavit, constituit et tradidit, ut conscientie certæ reddantur, se habere remissionem peccatorum, consolationem, et thesauros illos ineffabiles evangelii, quoties his indigemus, ut ita in fide coram Deo firmi perseverare possimus; qui autem perseveraverit usque in finem, hic salvus erit; hoc nobis omnibus det misericors Deus. Amen.

De cœna Domini.



CONTIO.

DOMINUS noster **Jesus Christus** **Johan. xv.** dicit, **Ego sum vitis vera, et Pater meus agricola est, omnem palmitem in me non ferentem fructum tollet, et omnem ferentem fructum purgabit, ut fructum plus afferat. Jam vos mundi estis, propter sermonem, quem loquutus sum vobis. Manete in me, et ego in vobis. Sicut palmes non potest ferre fructum a semetipso, nisi manserit in vite, sic nec vos, nisi in me manseritis. Ego sum vitis, vos palmites: qui manet in me, et ego in eo, hic fert fructum multum, quia sine me nihil potestis facere.**

Et in his verbis probe nos **Christus** docet, quomodo justificemur et salvemur coram **Deo**. Quemadmodum palmes non affert fructum, nisi maneat in vite, ita non possumus esse justi, nisi maneamus in **Christo**. Et quemadmodum palmes non floret, nec retinet succum, sed exarescit, et in ignem conjicitur, quando resecatur a vite, ita nec nos possumus salvari, sed damnamur, quando a **Christo** deficimus.

Nunc audistis, filioli, quomodo per baptismum plan-

tamur in Christum, sic ut in ipso habeamus remissionem peccatorum, et simus sicut palmites in vite; et sicut palmites succum et vitam habent ex vite, ut fructum afferant, ita et nos, qui in Christum credimus et baptisati sumus, ex ipso accipimus Spiritum Sanctum, ut iustificemur.

Et si contingat nos, per peccatum aut incredulitatem, excidere a Christo, aut propter peccata manifesta excludi e coetu Christianorum, tamen audistis, quomodo per potestatem clavium et absolutionem rursus recipimur, et Christi corpori rursus conjungimur; ut enim iustificemur et salvemur, tum oportet plantemur in Christum, et in ipso maneamus.

Ideo nunc sequitur doctrina, quando in Christo sumus, quomodo nos gerere debeamus, ut in illo maneamus et crescamus. Et hæc est institutio, et usus cenæ Domini nostri Jesu Christi. Nam per baptismum renascimur denuo. Per potestatem clavium, et poenitentiam, post lapsum rursus erigimur, quando scilicet post baptismum in peccata prolapsi sumus. Per communionem autem sanctæ cenæ Domini servamur, et corroboramur, ut constanter stare et pugnare adversus peccati impetus, et regni Diaboli possimus.

Ideo, filioli, cum per baptismum plantati sitis in Christum, tum ut in illo constantes manere possitis, tum diligenter discite verba, quibus Dominus noster Jesus Christus cœnam instituit, ut ea pulchre recitare, memoriæ affigere, et domi quoque recitare possitis. Verba Domini hæc sunt.

Dominus Jesus, in ea nocte qua tradebatur, accepit panem, et gratias agens, fregit, dedit discipulis suis et dixit, Accipite et edite, hoc est corpus meum, quod pro vobis traditur; hoc facite in mei commemorationem. Similiter accepit et calicem, postquam cœnavit, gratias agens, dedit illis et dixit, Bibite ex hoc omnes, hic est sanguis meus, novi testamenti, qui pro vobis et multis

effunditur, in remissionem peccatorum; hoc facite quotiescunque bibitis, in mei commemorationem.

Operam autem diligentem dabit, ut hæc verba Domini non solum recitare possitis, sed et ea probe intelligatis, quid Dominus noster Jesus Christus his verbis voluerit; et quando interrogamini, ut respondere possitis, et suo tempore vestros quoque erudire liberos, sicut vos jam erudimini. Nam quid sit turpius coram Deo et hominibus, profiteri se Christianum, uti sacramentis, et tamen non scire quid sint sacramenta, ad quid instituta sint. Nam et Paulus dicit, 1 Corinth. xi. Qui indigne bibit et manducat, iudicium sibi manducat et bibit.

Nunc, filioli, ut verba sanctæ cœnæ Domini recte intelligatis, et non ad iudicium hoc sacramento utamini, hic discite diligenter, quod verus intellectus et usus cœnæ Domini consistit in duabus rebus. Primum ut faciamus quod ipse Dominus jubet; deinde ut credamus hoc quod promittit. Hoc jam ordine audite et accurate discite.

Primum enim Dominus panem accipit in manum, gratias agit, frangit et dat discipulis, et dicit, Accipite, edite. Similiter et calicem, et dicit, Accipite, bibite. Ideo illis verbis obedire debemus, et facere quod Dominus jubet et mandat. Quanquam enim Christus nullum certum tempus præscribit, quando ad cœnam ejus convenire debemus; deinde etiam nullum certum numerum ponit dierum, quociens in anno hac cœna uti debeamus; tamen sic est sancta et divina voluntas, ut aliquoties hoc sacramento utamur. Nobis vero maximum commodum et salus est, alias Dominus non jussisset; nam ipse melius novit, quibus auxiliis, et qua consolatione indigeamus, quam nos ipsi. Ideo si volumus veri esse discipuli Christi, tunc facere debemus, sicut ipse discipulis suis mandat, Accedamus, edamus et bibamus, et non nimium diu absque gravi causa abstineamus.

Deinde de pane dicit, Hoc est corpus meum, et de calice, Hic est sanguis meus. Ideo credere debemus, quod

vere corpus et sanguis ejus sit; nam Deus est omnipotens, ut in symbolo audistis; ideo omnia potest facere, quæ vult; et vocat ea quæ non sunt, tanquam sint, sicut Paulus dicit; hoc est, quando ipse aliquam rem vocat et nominat, quæ ante non erat, tunc mox fit hoc ipsum, sicut Dominus nominat. Ergo quando accipit panem, et dicit hoc est corpus meum, tum mox ibi est corpus Domini; et quando calicem accipit, et dicit, hic est sanguis meus, tunc mox adest sanguis ejus. Hoc credendum est nobis, si modo volumus esse Christiani.

Et quanquam his periculosus temporibus, quidam erronei homines inveniuntur passim, qui ex mera perversitate nolunt confiteri, quod sit corpus et sanguis Christi, nullam aliam ob causam, nisi quia per cœcam humanam rationem capere non possunt, quomodo hoc fiat; tamen omni studio ab his cavete, ne similes illorum sitis, ne seduci vos paciamini. Nam ejuscemodi homines certe non sunt Christiani, et nunquam didicerunt primum articulum symboli, Deum scilicet esse omnipotentem, quem vos jam, filii, probe didicistis. Ideo cavete ab his erroribus, et credite hoc, quod Dominus Christus dicit, etiam si hoc ratio humana non capiat; omnis enim sapientia rationis captivanda est in obsequium Christi, sicut Paulus apostolus docet.

Tertio dicit corpus suum pro nobis traditum esse, et sanguinem pro nobis fustum esse. Hoc quoque credere et confiteri debemus, quod scilicet omnes in peccatis concepti et nati sumus, sicut in decem præceptis, et maxime in ultimis duobus didicimus. Ideo et filii iræ sumus natura, et in æternum damnaremur, nisi Christus nos per suam sanctam passionem redemisset; nam ipse pro nobis homo factus est, et omnia pro nobis fecit, quæ nos facere debebamus, et non poteramus; id est, legem pro nobis implevit, et omnem illam crucem tulit, quam nostris peccatis promeriti eramus; et sanguinem suum pro nobis fudit, ut peccata nobis remittantur: hæc omnia firmiter

credere debemus. Ergo in horribili errore sunt illi homines, qui pro suis peccatis satisfacere volunt, jejunio, oratione, eleemosyna, et aliis similibus bonis operibus. Nam licet hæc opera etiam facere debeamus, tamen non sunt satis dignum precium pro peccatis nostris, sed tantum mors et sanguis Christi digna hostia fuit pro peccatis nostris tollendis, et ad impetrandam remissionem peccatorum, sicut I Joan. ii. dicitur, Ipse est propiciatio pro peccatis nostris, et non solum pro peccatis nostris, sed etiam totius mundi.

Quarto dicit, Hoc facite in mei commemorationem. Ibi etiam obedire verbo Christi debemus, et hoc facere, quod jussit nos facere, et mandavit. Ideo, filioli, ne dubitate ibi esse corpus et sanguinem Christi Domini nostri, quæ in cœna accipimus; ipse enim dixit, et suo verbo hæc ita fecit. Ergo cum dicit, Hoc facite, quotiescunque facitis, in meam commemorationem, tunc certum est, quod adhuc Christus facit, ut sit ibi corpus et sanguis ejus, sic ut tunc in cœna prima, alias non possemus facere hoc, quod discipuli ejus fecerunt. Ipse autem Christus jussit hoc ipsum nos facere, in commemorationem ejus, hoc est, etiam corpus et sanguinem sumere, sicut ipse discipulis dedit. Neque incredulorum stultus sermo moveat vos, qui dicunt, Quomodo minister faciet vel conficiet corpus et sanguinem Christi? Nam minister ex se non efficit, sed Christus ipse dat nobis carnem et sanguinem, sicut verba ejus clare ostendunt.

Neque moveant vos sermones eorum, qui dicunt non esse sumendam utramque speciem, sed tantum unam. Nam Christus omnibus discipulis suis dedit utramque speciem, jussitque ac mandavit, ut hoc etiam faciamus; adeoque expressis verbis de calice mandavit, Bibite ex hoc omnes. Nunc autem oportet Deo plus obedire quam hominibus; ideo et sub utraque specie sumere debemus, sicut Christus mandavit. Et nihil curate, quod quidam obganniunt suas nugas; non magni referre, non perti-

nere ad salutem. Sed quid multa? solum laudabile et bonum est facere hoc, non discedere ab eo, quod Christus mandavit.

Ita facere debemus hoc in commemorationem Christi, sicut S. Paulus dicit; hoc est, mortem ejus annunciare debemus, donec veniat; nam adventurus est certo, et judicaturus vivos et mortuos, ut in symbolo audistis. Interim meditari et annunciare debemus ejus mortem, nempe quod nos sua morte suoque sanguine redemit, remissionem peccatorum impetravit, ne ullo modo obliviscamur, aut remissionem peccatorum aliis viis quaeramus, quam per fidem in Christum.

Quando nunc annunciamus mortem Domini, et praedicamus, quod nos per eam redemit, tum et recordari debemus, quod non solum pro nobis mortuus est, sed et pro omnibus credentibus hominibus. Ergo cum omnes ita dilexerit, ut pro ipsis mortuus sit, tum et nos proximos diligere debemus, propter Christum. Nam ipse Dominus Christus dicit, Ex hoc omnes cognoscent, quod mei estis discipuli, si charitatem mutuam habueritis inter vos. Et hoc est, quod Paulus dicit, Omnes nos sumus unum corpus, et unus panis, qui de uno pane participamus.

Quotiescunque ergo, filioli, acceditis ad hanc mensam Domini, cum jam per aetatem hæc intelligentes melius, consolationem conscientiae quaeritis, facietis sicut Paulus dicit, Probet autem seipsum homo, et ita de hoc pane edat, et de calice bibat, &c. Qui enim manducat et bibit indigne, judicium sibi manducat et bibit, non dijudicans corpus Domini.

Cum autem probaveritis, tunc invenietis, quod estis peccatores, et opus habueritis, quod Christus corpus suum pro vobis dederit, et sanguinem fuderit. Hoc tunc est vere probare; nam Paulus dicit, Si nos ipsos judicaremus, non judicaremur a Domino; cum autem judicamur, a Domino corripimur, ne cum hoc mundo damnemur. Nam eum, qui peccatum suum non agnos-

cit, hunc judicat et corripit Deus variis afflictionibus, donec tandem confiteatur, et poenitentiam agat, et remittantur ei peccata.

Probare debetis vosmetipsos, an facere possitis, quod Christus jubet, et credere quod Christus dicit. Deinde an libenter condonetis et remittatis proximo errata, et diligatis propter Christum; quando enim hoc facitis, tunc digne sumitis.

Qui nunc ita sumit, hic sumit ad vitam æternam; non enim solum ore corporis accipit corpus et sanguinem Christi, sed credit etiam verbis Christi, corpus Christi pro nobis traditum esse, et sanguinem ejus esse pro nobis fusum. Qui autem ita credit, hic etiam edit et bibit corpus et sanguinem Christi spiritualiter. De hoc Christus Johan. vi. dicit, Qui edit carnem meam, et bibit meum sanguinem, in me manet et ego in eo. Quando autem in Christo sumus, tunc cœna hac sacrosancta uti possumus, quotiescunque volumus, ut sic magis magisque corroboremur in fide, consolationem accipiamus, quod Christus pro nostris peccatis datus est in precium, quod in nobis sit et maneat, et nos in illo.

Nam cum per baptismum in Christum plantati simus, et in illo manere, corroborari, crescere, et illi conformes fieri debeamus, tunc non convenit, ut tantum dubie opinemur, jam nos constanter in Christo manere, et in fide ac charitate crescere; sed oportet ut certum verbum et opus Dei habeamus, quo nitamur et certificemur, nos augescere spiritualibus incrementis in Christo. Hoc autem in cœna Domini nobis proponitur; nam cum Christus corpus suum in cibum, et sanguinem dat in potum, et sic efficaciter ostendit, se mansurum in nobis, subministraturum robur, et servaturum ad vitam æternam, tum possumus constanter et firmiter statuere, et confidere, quod Christus sit in nobis efficax, et spirituale robur, ac firmitatem daturus sit, ut crescamus, ut non deficiamus, non exarescamus, sed sicut palmites maneamus in vite

virentes, habentes succum, et producentes fructum, ne conjiciamur in ignem. Ejuscemodi fides, adhærens verbo Dei, potest consistere in omnibus tentationibus et certaminibus, habet enim pro se verbum et opus Dei.

Et hæc est sententia, et simplex intellectus verborum cœnæ Domini; ideo diligenter discite, et quando interrogamini, Quid est sacramentum altaris? respondebitis, Est verum corpus, et verus sanguis Domini nostri Jesu Christi, sub pane et vino, nobis Christianis ad edendum et bibendum ab ipso Christo institutum. Et si quis præterea interroget, Ubi hoc est scriptum? respondebitis, Hæc sunt verba, quæ scribunt sancti evangelistæ Mattheus, Marcus, Lucas, et Paulus.

Dominus Jesus, in ea nocte, qua tradebatur, accepit panem, gratias agens, fregit, deditque discipulis suis et dixit, Accipite, edite; hoc est corpus meum, quod pro vobis datur; hoc facite in mei commemorationem. Similiter accepit et calicem, postquam cœnavit, gratias agens, dedit eis et dixit, Bibite ex hoc omnes, hic est sanguis meus Novi Testamenti, qui pro vobis et multis effunditur, in remissionem peccatorum. Hoc facite, quotiescunque bibitis, in mei commemorationem.

Et si præterea quis interroget, Ad quid prodest, sic edere et bibere? respondebitis, Id ostendunt hæc verba, Corpus quod pro vobis datur; sanguis qui pro vobis effunditur, in remissionem peccatorum: quod scilicet per hoc sacramentum, remissio peccatorum, vita et salus, per hæc verba promissionis dantur. Ubi enim est remissio peccatorum, ibi etiam est vita et salus.

Quando præterea quis interroget, Quomodo sic edere et bibere corporaliter, tantam efficaciam habet? respondebitis, Edere quidem et bibere, res tantas non operatur, sed verbum et promissio Dei, corpus pro vobis datum, sanguis pro vobis fusus, in remissionem. Hoc verbum Dei additum est externis signis, tanquam præcipuum in

hoc sacramento. Qui credit his verbis, ille habet quod verba promittunt, nempe remissionem peccatorum.

Si quis autem interroget, Qui ergo hoc sacramento utuntur digne? respondebitis, Jejunia, abstinencia et similia, pertinent ad externam disciplinam. Verum hic digne sumit, qui fidem habet ad credendum his verbis, Corpus pro vobis datum; Sanguis pro vobis fusus in remissionem peccatorum. Qui autem his verbis non credit, aut dubitat, hic sumit indigne. Nam hoc verbum, Pro vobis datum, exigit corda credentia.

Ita, filioli, habetis verum intellectum verborum Christi, et verum usum sanctæ coenæ Domini. Hæc omnia diligenter discite, ut vos quoque suo tempore hoc sacramento digne utamini, et verbis Domini nostri Jesu Christi, de die in diem, firmitus adhæreatis, et ita manentes in Christo fructum afferatis; tum Pater coelestis purgabit vos, ut subinde uberiores fructum producat, ut Deus in vobis glorificetur, et fructus vester maneat; tum tandem accipietis vitam et salutem æternam, et una cum Christo æternam gloriam. Hoc precor det Deus nobis omnibus. AMEN.

LAUS DEO.

